

# "THE THIEF ON THE CROSS"

By GEORGE REYNOLDS, in Feb. No. of ERA

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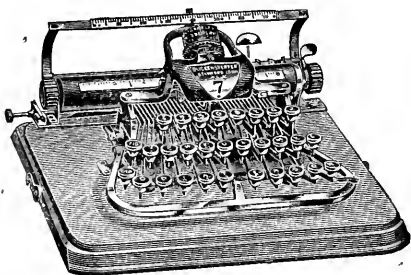
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# IMPROVEMENT ERA.

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## INGERSOLL'S "BEST ARGUMENT EVER ADVANCED AGAINST CHRISTIANITY."

REPLIED TO BY ELDER C. W. PENROSE, ASSISTANT CHURCH HISTORIAN OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

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Robert Ingersoll stands in the front rank of the small army of professed sceptics and scorners. Possessed of considerable ability, having a smooth tongue, a jolly countenance, frank manners and an abundant vocabulary, capable of charming his hearers, of carrying with him people who are influenced more by sound than by sense, of puzzling those who do not agree with his sentiments, he succeeds in stirring up the hostility of Christian teachers and of believers in the Jewish scriptures, and also in leading astray men and women who would rather doubt or deny the existence of Deity than bow in obedience to divine commands. His copious streams of oratory run smoothly along, sometimes in poetic channels, adorned with brilliant and pleasing flowers of speech, at others in rivulets of unctuous humor, anon in torrents of vigorous invective, and then in waves of acrid, if not blasphemous assault upon religion and the Deity. He poses as the valiant champion of agnosticism, and is accepted by a multitude of shallow thinkers as a triumphant iconoclast. That he has

succeeded in breaking down and trampling under foot some of the great shams which false religion has set up as idols for mankind to worship or to fear, there is little doubt. But that he has disproved any of the fundamental principles of real Christianity can be emphatically and safely denied. It is a lack of understanding of what is really Christian that causes the admirers of Ingersoll to think he has demolished the Christian creed.

Some time ago an article from his pen was published in a prominent New York paper, entitled, "The Best Argument ever Advanced Against Christianity." It has since been copied, with the same heading, in a number of public journals in different parts of the country. It is for that reason that the present writer refers to it, with desire that its fallacies may be exposed and the poverty of that which is styled "The Best Argument" may be appreciated. It will, therefore, be here presented, paragraph by paragraph, in full, with comments interspersed. Ingersoll commences by saying:

"We now know that we do not know who wrote the four Gospels. Were the authors of these four Gospels inspired? If they were inspired, then the four Gospels must be true. If they are true, they must agree. The four Gospels do not agree. Matthew, Mark and Luke knew nothing of the atonement, nothing of salvation by faith. They knew only the gospel of good deeds, of charity. They teach that if we forgive others God will forgive us. With this the Gospel of John does not agree. In that gospel we are taught that we must believe on the Lord Jesus Christ; that we must be born again; that we must drink the blood and eat the flesh of Christ. In this Gospel we find the doctrine of the atonement, and that Christ died for us and suffered in our place. This Gospel is utterly at variance with the other three. If the other three are true, the Gospel of John is false. If the Gospel of John was written by an inspired man, the writers of the other three were uninspired. From this there is no possible escape. The four cannot be true."

According to this logic, which may be fairly termed Ingersollian, if four credible eye-witnesses appear and testify to certain facts, and one of them relates some events and explains some truths connected therewith which were not mentioned by the other three, then the testimony of all four is false! The legal acumen and profundity of reasoning displayed in this so-called "best argument" are certainly remarkable, if not convincing. If John mentioned some incidents in



the life and teachings of Christ which are not recorded by Matthew, Mark and Luke, does that affect in any way the truthfulness of what either of them have written? Ingersoll admits that three of those four witnesses agree, but jumps at the conclusion that because the fourth witness dwells specially on some point of doctrine not elucidated by the others, the statements of all four must be rejected as untrue. And yet Robert G. Ingersoll is ranked among the learned lawyers of the American bar!

But is it true that "Matthew, Mark and Luke knew nothing of the atonement, nothing of salvation by faith?" Let us see. Matthew, speaking of the visit of the angel who appeared to Joseph and announced to him the immaculate conception, quotes the angel's words, "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins" (Matt. I: 21). See also the following: "Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven" (Matt. X: 32, 33). "All things are delivered unto me by my Father, and no man knoweth the Son but the Father; neither knoweth any man the Father save the Son and he to whomsoever the Son will reveal him" (Matt. XI: 27). "For the Son of man is come to save that which was lost" (Matt. XVIII: 11). "Even as the Son of man came not to be ministered unto but to minister, and to give his life a ransom for many" (Matt. XX: 28). "For this is my blood of the new testament which is shed for many for the remission of sins" (Matt. XXVI: 28). So much for Matthew.

Next let us try Mark: "And he said unto them, this is my blood of the new testament which is shed for many" (Mark XIV: 24). "And he said unto them, go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned" (Mark XVI: 15, 16).

We will now examine Luke: "For unto you is born this day in the city of David a Savior, which is Christ the Lord" (Luke II: 11). "For the Son of man is come to seek and to

save that which was lost" (Luke XIX: 10). "And he took bread and gave thanks and brake it and gave unto them, saying, this is my body which is given for you; this do in remembrance of me. Likewise also the cup after supper, saying, this cup is the new testament in my blood which is shed for you" (Luke XXII: 19, 20). "Then opened he their understandings that they might understand the scriptures; and he said unto them, thus it is written and thus it behooved Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Luke XXIV: 46, 47).

The testimony of Matthew, Mark, Luke and John is united in setting forth the facts of the birth, death and resurrection of Jesus of Nazareth. In this they all agree. Each of them, however, narrates such incidents in the career of Christ as impressed him the most forcibly. John was evidently of a philosophical turn of mind, and was perhaps more devotional, as he was more loving in his disposition, than the others. He enlarged upon the principles taught by the Savior, while the others touched on the historical more than the doctrinal in their writings. This is perfectly compatible with the theory that they were inspired; that is, inspired to write concerning Christ, his life and teachings, according to the best of their knowledge and understanding. Inspiration does not take away a man's agency or his individuality. It does not make him a machine, as Ingersoll appears to think, but prompts and quickens his energies in the desired direction. Ingersoll's statement that they do not agree is absolutely untrue, and his reasoning is fallacious and absurd. If John only of the four "Evangelists" wrote of the atonement, it would not prove a disagreement with the other three, unless they had denied that doctrine and testified to the contrary of that which was stated by John. The doctrine of salvation by faith, which John delighted to explain, was not salvation without good works. For instance, after quoting Christ's words in reference to believing on him he cites further: "Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that

have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation" (John VI: 28, 29). "He that hath my commandments and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him and will manifest myself to him" (XIV: 21). "If ye keep my commandments ye shall abide in my love, even as I have kept my Father's commandments and abide in his love" (John XV: 10). It should be understood that neither of the writers of the four "Gospels," as they are called, either claims to have written by divine inspiration all that he recorded, or to have given a full and complete account of the doings and sayings of Jesus Christ. Neither did they write in concert. Their testimonies are separate and distinct, yet they all agree in substance, and there is no contradiction either of fact or doctrine. And though John dwelt lovingly on those points which touched his heart in the keenest manner when they fell from the lips of the Savior, and recorded some things not mentioned by the others, he concluded his essay with these words: "And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen" (John XXI: 25).

Ingersoll goes on to say:

"The accounts of the ascension of Jesus Christ in Mark and Luke are interpolations. Matthew says nothing about the ascension. Certainly there never was a greater miracle, and yet Matthew, who was present, who saw the Lord rise, ascend and disappear, did not think it worth mentioning. On the other hand, the last words of Christ according to Matthew contradict the ascension: "Lo I am with you always, even unto the end of the world." John who was present, if Christ really ascended, says not one word on the subject."

On what ground does the bold sceptic make the rash assertion that the accounts of the ascension of Jesus Christ in Mark and Luke are interpolations? He offers nothing in its support, except the false reasoning, already exposed, that some other witnesses did not say anything on that subject. Matthew and John closed their respective accounts with the resurrection of Christ and his instructions to the Apostles. Mark and Luke went a little further and included brief state-

ments concerning the ascension. In this there is no contradiction and no discrepancy. A fuller account of the ascension is recorded in Acts I: 6-11, supposed to have been written by Luke, and that John understood and wrote about the entrance of Christ into heaven, may be seen from Revelations I: 4, 7, 18, and many other parts of the same book, said to have been written by John before he wrote his "gospel."

The assertion concerning the last words of Christ and their contradiction of the ascension, is on a par with the other assumptions and absurdities of the famous promoter of infidelity. In the first place, Matthew does not say that the sentence, "Lo, I am with you always, even unto the end of the world" were "the last words of Christ," as Ingersoll asserts, neither do they "contradict the ascension." They are in complete accord with his promise to his Apostles before his decease, "I will not leave you comfortless, I will come to you yet a little while and the world seeth me no more, but ye see me; because I live, ye shall live also" (John XIV: 18, 19). In the second, Christ also promised to be with them always by "the Comforter." "Even the spirit of truth whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him, for it dwelleth with you and shall be in you" (verse 17). This may not be perfectly clear to Mr. Ingersoll, because it is spiritual, and spiritual things are only spiritually discerned; but to those who are able to receive that spirit of truth which manifests both the Father and the Son, it is perfectly easy to comprehend how Christ can be with his disciples, "even to the end of the world," although he has ascended into heaven.

Ingersoll next makes the following queries:

"If Christ rose from the dead, why did he not appear to his enemies? Why did he not call upon Caiphas, the High Priest? Why did he not make another triumphal entry into Jerusalem? If he really ascended why did he not do so in public, in the presence of his persecutors? Why should this, the greatest of miracles, be done in secret, in a corner? It was a miracle that could have been seen by a vast multitude—a miracle that could not be simulated—one that would have convinced hundreds of thousands."

These interrogations are prompted by a total misunderstanding of the purpose and object of those phenomena which

are usually called miracles. In the divine economy they are not exhibited to cause wonder or create faith. They are not to feed the love of the marvelous or pander to the lust after signs. They are the effect, not the cause, of faith. "These signs," said the Savior, "shall FOLLOW them that believe." When he healed the sick, his invariable counsel was "See thou tell no man," and his explanation of the cause of the cure was, "Thy faith hath made thee whole." When Jesus went into his own country to preach he found scepticism instead of faith, and it is written: "And he could do there no mighty works, save that he laid his hands upon a few sick folk and healed them. And he marvelled because of their unbelief" (Mark VI: 5). On Mr. Ingersoll's hypothesis, that was the place of all others where Christ should have shown forth signs and wonders. What was the answer Jesus always gave when people came to him seeking a sign? It was: "An evil and adulterous generation seeketh after a sign, and there shall be no sign given it" (Matt. XII: 38, 39; Mark VIII: 11, 12). It is also recorded: "But though he had done so many miracles before them [Pharisees and Greeks] yet they believed not on him (John XII: 37). Christ's appearance to his apostles and afterwards to five hundred of his disciples was a blessing to those who believed. Why should he have appeared to his enemies? Why should he have favored the high priest who unjustly and wickedly condemned him to death? Why should he in the purity of his spiritual existence mingle with the vile and corrupt? Ingersoll says that his appearance would have convinced hundreds of thousands. That is one of the many notions which the noted sceptic entertains that are entirely different from the views and doctrines of the great Nazarene. When illustrating the very point now in question in a dispute with the Pharisees, he declared: "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead" (Luke XVI: 31).

Ingersoll remarks further:

"Again I ask: Is the New Testament true? Does anybody now believe that at the birth of Christ there was a celestial greeting; that a star led the wise men of the East; that Herod slew the babes of Bethlehehem of two years old and under?"

These questions may be answered in the affirmative. Millions of people believe that at the birth of Christ there was a celestial greeting; also that a star led the wise men of the East, and that Herod caused the babes of Bethlehem to be slain, as narrated in the New Testament. It is easy to ask questions. Ingersoll offers nothing to disprove either of the statements on which he endeavors to cast a doubt. But supposing the majority of people in Christendom doubted or disbelieved the stories in the New Testament of occurrences about the time of the birth of Christ, would that affect the truth of the history? All the events described in the New Testament may have taken place, even though all the wise men of the nineteenth century were of the same mind as the great interrogation point—Ingersoll. It is evident that the testimony given by the shepherds, who, while watching their flocks at night, heard the angelic songs and the announcement of "peace on earth," was believed by the followers of Jesus Christ, and therefore Luke related the circumstance as part of the history of the advent of the Savior. The same may be said concerning the star of Bethlehem, which some modern astronomers declare has a periodical appearance in the firmament, and was due at the time set forth in the New Testament. That Herod caused the slaughter of the babes of Bethlehem, is quite probable in view of his many cruelties and indifference to human rights. The *Cyclopædia Britannica*, the *American Cyclopædia*, the *Dictionary of the Bible* by Dr. William Smith, editor of the *Dictionary of Greek and Roman Antiquities*, and many other standard authorities, mention that massacre, and account for the failure of Josephus to record it by the fact that the slaying of babes in a small village was a very insignificant matter, when compared with the barbarities of a king who "hesitated at no crime or cruelty to establish his sovereignty." To effect his ends he had his own wife Mariamne and her two sons, with a number of her nearest relatives, executed, and also ordered the execution of his son Antipas. All the items of history embodied in these questions which Ingersoll raises are believed in and have been believed in for centuries, by men and women endowed with common sense, if they cannot be classed with such intellectual giants and re-

markable logicians as the doubting Ingersoll. It may be added that the great facts of Christ's birth, teachings, atonement, death and resurrection might still be true, even if it could be proved that these minor matters were merely statements accepted by the writers as correct without sufficient evidence to place their truth beyond question. As it is, the record stands unimpeached and cannot be shaken by simply asking three or four or any number of irrelevant questions.

His following "argument," if such it may be called, is this:

"Does any intelligent man believe in the existence of devils? The writer of three of the Gospels certainly did. John says nothing about Christ having cast out devils, but Matthew, Mark and Luke give many instances.

"At that time it was believed that palsy, epilepsy, deafness, insanity and many other diseases were caused by devils; that devils took possession of and lived in the bodies of men and women. Christ believed this, taught this belief to others and pretended to cure diseases by casting devils out of the sick and insane. We know now, if we know anything, that diseases are not caused by the presence of devils. We know, if we know anything, that devils do not reside in the bodies of men. If Christ said and did what the writers of the three Gospels say he said and did, then Christ was mistaken. If he was mistaken, certainly he was not God. And, if he was mistaken, certainly he was not inspired.

"Is there anything in the literature of the world more perfectly idiotic? Intelligent people no longer believe in witches, wizards, spooks and devils, and they are perfectly satisfied that every word in the New Testament about casting out devils is utterly false."

The modesty exhibited in the foregoing paragraph is as admirable as the reasoning it contains is astonishing and convincing. Ingersoll disbelieves certain things, and virtually asserts that no person is intelligent who believes in them. He asserts his knowledge of some other things, and concludes that those who do not know them, know nothing. He has no hesitation in declaring that Christ was mistaken, but appears to have no idea that Ingersoll may be mistaken. But to reply: Yes, there are many intelligent men who believe in the existence of devils; that is to say, they believe in the existence of evil spirits, and that those spirits influence the minds, and sometimes the bodies, of men and women; that persons who yield to their influence may become subject to it until they are

virtually "possessed;" that by the power of God, exercised through faith in the name of Jesus Christ, those evil influences may be overcome and the spirits cast out. The people who believe all this are reflecting, practical, sober individuals, who read current literature, are familiar with this world's affairs, are competent to engage in the ordinary pursuits of life, to conduct business, to hold public office and to discuss rationally the problems that relate to the welfare of the race and the progress of mankind in this world and in the world to come. Some of them are considered intellectual and talented, able to express their thoughts orally and by writing, and while not pretending to the wonderful powers of an Ingersoll, can yet give reasons for the faith that is in them in an intelligent and rational manner. Among them are men and women who not only believe in the existence of evil spirits, but know that such beings are living entities, because they have seen them. The gift of the discerning of spirits is not enjoyed by every person, but that it is a gift possessed by some, is attested by a cloud of witnesses. Mr Ingersoll seems to think that what he does not know, nobody else knows; what he does not see, nobody else can see; what he has not felt, is impossible for anyone else to feel, and that what is incomprehensible to his towering intellect, must be "perfectly idiotic."

Christ did not say that palsy, epilepsy, deafness, insanity and other diseases were always "caused by devils." It does not follow, because certain notions were commonly entertained in the days of Jesus Christ, that he also believed in them. But that he and his apostles recognized the existence and power of evil spirits is certainly true, and the testimony of the New Testament writers goes to show that those spirits were rebuked and cast out of people by Christ and his disciples in numerous instances. Ingersoll is wrong in stating that John said nothing about "casting out devils." John's Book of Revelation mentions those beings repeatedly, and so John may be classed with all the other New Testament writers and with Jesus Christ himself in Ingersoll's list of the "mistaken." Now, how does Mr. Ingersoll know that diseases are never caused by devils? How does he know that devils never "reside in the bodies of men?" He does not condescend to



tell us. The evidence is just as direct and complete and conclusive that devils sometimes cause disease, and sometimes possess the bodies of men, as that disease exists and afflicts the bodies of men. Individuals have been afflicted by the presence within them of a power which causes agony unspeakable, and endows with unnatural strength the unfortunate victim so that a dozen strong men cannot hold one ordinarily weak person. Under this influence sometimes such persons have not only rent their clothing, but torn their bodies with a violence horrifying to behold, and at the rebuke of a servant of God in the name of Jesus Christ, the influence causing these disorders has instantaneously departed, leaving the patient in his right mind and healed of his infirmities.

Ingersoll classes those who are not perfectly satisfied that every word in the New Testament about "casting out devils is utterly false" as unintelligent. The class is very numerous. It includes many of the foremost thinkers of the nineteenth century. They may not be acquainted with the facts in relation to the casting out of devils in the present age, but they believe what is stated concerning those things in the New Testament. Ingersoll asks: "Is there anything in the literature of the world more perfectly idiotic" than what the New Testament contains on this subject? The answer is, Yes, it is to be found in "The Best Argument against Christianity," by Robert G. Ingersoll.

Mr. Ingersoll thus proceeds with his "best argument:"

"Can we believe that Christ raised the dead? A widow living in Nain is following her son to the tomb. Christ halts the funeral procession and raises the young man from the dead and gives him back to the arms of his mother. This young man disappears. He is never heard of again; no one takes the slightest interest in the man who returned from the realms of death. Luke is the only one who tells the story. Maybe Matthew, Mark and John never heard it, or did not believe it, and so failed to record it. John says that Lazarus was raised from the dead; Matthew, Mark and Luke say nothing about it.

"Lazarus did not excite the least interest. No one asked him about the other world. No one enquired of him about their dead friends.

"We do not believe in the miracles of Mohammed, and yet they are as well attested as this. We have no confidence in the miracles performed by Joseph Smith, and yet the evidence is far greater, far better."

"Can we believe that Christ raised the dead?" That

depends upon the evidence presented and our willingness to accept the evidence if sufficient to convince. Mr. Ingersoll, taking the ground of the disbeliever that such things are impossible, cannot be moved from his position by any amount of testimony no matter how conclusive it may be to the less sceptical. He pronounces the evidence as to the miracles of Mohammed as well attested as that of the raising of the dead by Christ. He further admits that the evidence as to the miracles performed by Joseph Smith is far greater, far better than as to the miracles of Mohammed or of Christ. Yet he declares, "we have no confidence in the miracles performed by Joseph Smith." Why not? If Joseph Smith performed miracles, why should we not have confidence in them? The same question may be reasonably asked in relation to the "miracles of Mohammed." The trouble with Mr. Ingersoll is that no matter how well attested may be the occurrence of something beyond his comprehension, he will reject it because it is contrary to his opinion of what is possible. There are many living witnesses to the manifestations of the power of God through Joseph Smith and his followers, in healing the sick, opening the eyes of the blind, causing the lame to walk, the deaf to hear, the dumb to speak, and even in the raising of the apparently dead to life. It is not surprising that, rejecting this living testimony borne by intelligent persons who gain nothing by their evidence, Mr. Ingersoll should also reject the testimony of persons who are dead, which has come down to us from the first century of the Christian era. Ingersoll the lawyer never gained a case in court on evidence as strong, as harmonious, as conclusive and as numerous as attested as that now in existence as to the "miracles" performed by Joseph Smith, the Prophet of the nineteenth century and his associates and successors in the ministry. Yet Ingersoll the sceptic utterly refuses to accept this evidence, simply because it is something that he does not know, or claim to know, and which he does not understand.

The same fallacy runs through this alleged "argument" of Mr. Ingersoll's as that which has already been exposed. The fact that Matthew, Mark, and John did not record the occurrence mentioned by Luke, is no evidence that they

never heard of it or that they did not believe it. Each of the writers of the "Gospels" mentions some things not spoken of by the others, but everyone of them testifies to the raising of the dead by Jesus of Nazareth. Mr. Ingersoll is not a careful reader of the New Testament, or he purposely ignores some very important parts of it which ought to be considered in connection with the subject on which he treats. Matthew gives particulars of the resuscitation by the Savior of a young maiden, whose father had faith in him (Matt. IX: 18-25). Mark also testifies to the raising from the dead of Jairus' daughter (Mark, V: 22-43). John, as Mr. Ingersoll admits, relates the raising of Lazarus. Thus all the four "Evangelists" place on record their evidence on the main question at issue, which is: "Can we believe that Christ raised the dead?"

Now as to the objection that the young man of Nain "was never heard of again," that the raising of Lazarus "did not excite the least interest:" and that "no one asked them about the other world." Let us see how accurate the critical sceptic is in his rash assertions. Matthew says, "And the fame hereof went abroad into all that land" (verse 26). Mark states that when Jesus went to the house of Jairus, "Much people followed him and thronged him;" also that when the damsel arose, "they were astonished with a great astonishment" (verses 24, 42). Luke declares that when the widow's son was raised from the dead at Nain, "Many of his disciples went with him and much people" \* \* \* "And there came a fear on all, and they glorified God, saying that a great prophet is risen up among us; and that God hath visited His people. And this rumor of him went forth throughout all Judea and throughout all the region round about" (Luke VII: 11-17). Luke also adds his testimony to the raising of the daughter of Jairus from the dead (Luke VIII: 41-56). Next as to the alleged lack of interest in the raising of Lazarus: The account given by John shows that a great number of the Jews were present, and after Lazarus came forth, "Then many of the Jews which came to Mary and had seen the things which Jesus did, believed on him. But some of them went their ways to the Pharisees and told them what things Jesus had done. Then gathered the chief priests and

Pharisees a council and said, what do we? for this man doeth many miracles. If we let him alone, all men will believe on him, and the Romans shall come and take away both our place and our nation. \* \* \* Then from that day forth they took counsel together for to put him to death." (John XI: 19-53). They also plotted to put Lazarus to death. (See John XII: 9, 17, 18). How much truth is there then in Ingersoll's bold assertion that these things "did not excite the least interest?"

How does Mr. Ingersoll know that the friends of Lazarus did not enquire about the other world? How does he know that the young man of Nain was "never heard of again?" Does Mr. Ingersoll, or any other sceptic, seriously entertain the notion that the New Testament writers who gave a brief account of some of the sayings and doings of Jesus Christ, are unworthy of credence because they did not give the pedigree and the full history of the lives of people who were healed or restored to life by Christ's administrations? Those writers narrated the essential circumstances relating to the cures and "miracles" wrought by the Savior, and that was sufficient to accomplish the end in view. On Mr. Ingersoll's reasoning, if his queries may be dignified with such a term, no credence should be placed on any history that has ever been written, whether sacred or profane.

Now for the next point in his argument:

"Is it not strange that at the trial of Christ no one was found to say a word in his favor? 'No man stood forth and said, I was a leper and this man cured me with a touch.' No woman said, 'I am the widow of Nain, and this is my son whom this man raised from the dead.' No man said, 'I was blind and this man gave me sight.' All silent."

No, it is not at all strange. Christ did not say a word in his own defense. He did not summon any witnesses in his behalf. "He was led like a lamb to the slaughter." The excitement and prejudice and hatred against him were so intense that even his nearest friends and closest disciples "all forsook him and fled." Even the valiant Peter was so overcome by the hostility of the multitude, that he denied any knowledge of Jesus. Mr. Ingersoll professes to be a lawyer. Why should he expect people who had been healed of some

disease, or who had witnessed the raising of some person from the dead, to bear testimony of these facts to disprove a charge of treason? If all the people who had been benefited by the ministrations of Christ had been willing to testify and had been permitted to speak, what bearing would their evidence have had upon the accusation before Pontius Pilate that Jesus claimed to be king of the Jews? Mr. Ingersoll does not seem to shine with any greater effulgence in this "argument" than as an expounder of the New Testament.

But let us hear him still further:

"Millions assert that the philosophy of Christ is perfect—that he was the wisest that ever uttered speech. Let us see: "Resist not evil; if smitten on one cheek turn the other." Is there any philosophy, any wisdom in this? Christ takes from goodness, from virtue, from the truth, the right of self-defense. Vice becomes the master of the world, and the good become the victims of the infamous. No man has the right to protect himself, his property, his wife and children. Government becomes impossible, and the world is at the mercy of criminals. Is there any absurdity beyond this?

"Love your enemies." Is this possible? Did Christ love his when he denounced them as whited sepulchres, hypocrites and vipers? We cannot love those who hate us. Hatred in the hearts of others does not breed love in ours. Not to resist evil is absurd; to love your enemies is impossible.

"Take no thought of the morrow." The idea was that God would take care of us as he did the sparrows and lilies. Is there the least sense in that belief?"

Again Mr. Ingersoll's reading of the scriptures is at fault. The quotations he makes in reference to the philosophy of Christ are taken from instructions given to his disciples. Many injunctions which were applicable to them might not be to people of the world. Believers in Christ should, and ought to, practice those teachings which were specially intended for them. The Sermon on the Mount was not addressed, as is commonly supposed, to the heterogeneous multitude, but to Christ's disciples. "And seeing the multitude, he went up into a mountain; and when he was set his disciples came unto him, and he opened his mouth and taught them, saying, (Matt. V: 1, 2). That is the introduction that Matthew gives in his report of the grandest sermon ever published. The philosophy and rules for moral conduct it contains were for those who listened to them. The Mosaic law in vogue among the Jews was adapted to a lower condition of society than

that which Christ sought to establish. Instead of rendering evil for evil, exacting "an eye for an eye and a tooth for a tooth," Christ taught the higher law of overcoming evil with good. Ingersoll asks, "is there any philosophy, any wisdom in this?" Yes, there is the profoundest philosophy and the highest wisdom. The world has practiced the opposite policy for ages, and the consequences are strife, bloodshed, the triumph of the strong over the weak, war, rapine and horror. Christ's philosophy, if practiced, would banish these woes and establish an era of peace and good will. But, as stated, his precepts were for his people, and among them they can be eminently practicable. Evil returned for evil is adding fuel to satanic fire. Forbearance, charity, kindness and love are heavenly waters to quench the destroying flames. The true disciples of Christ are brethren, who should dwell together in unity. And if one brother gives way to anger, the object of his wrath can better overcome that ebullition of evil by kindness than by retaliation. It would seem that anyone not blinded by the clouds of infidelity, would be able to perceive the beauty of the exalted philosophy and of the grand wisdom of Christ's precepts, in contrast with the worldly methods which put force against force and pit violence against violence, keeping society in a ferment and perpetuating the reign of evil.

But, is it true that Christ's teachings "take away from goodness the right of self defense?" Certainly not. That is only the inference of Ingersoll and others of his school. Why did Christ say, "And he that hath no sword, let him sell his garment and buy one?" (Luke XXII: 36). All the absurdities which Mr. Ingersoll sees as the result of the teachings of Christ are simply the result of his own false reasoning, founded on a perversion of the meaning of those teachings. No man is debarred thereby from protecting himself, his property and his family from the assaults of his foes. No nation is forbidden to defend its rights when assailed. No government is denied the authority to punish criminals. Apply the commandments of Christ to the disciples of Christ, for whom they are intended, and the difficulties conjured up by Mr. Ingersoll are banished like mists from the swamps when the morning sun beams upon the face of nature.

"Take no thought for the morrow." To whom were these words addressed? To men called by Christ to go forth and preach the gospel, "taking neither brass nor gold nor script for their journey, neither two coats," but to depend upon God for their daily support through people who would receive them and minister to their necessities. This was Christ's method of evangelism. The salary system, which obtains among modern ministers, is in utter violation of his rule. His apostles were to take no thought for the morrow. They were to be supplied by the people among whom they labored in the gospel. Ingersoll takes this rule, intended only for the preachers of Christ's gospel, and applies it to the whole world, and asks, "Is there any absurdity beyond this?" We do not think there is, if the query is asked as to Ingersoll's prostitution of the teachings of the Savior.

He wants to know whether Christ loved his enemies when he denounced them as whited sepulchres, hypocrites, etc. Why not? Christ could love the men but detest their evil works and ways. He showed no hatred in rebuking their iniquity. The best good that can be done to some men is to show them their wickedness and their folly. And Jesus was seeking the "greatest good to the greatest number" in his ministry. He taught the truth and exposed error. He condemned hypocrisy, but desired the reform of the hypocrite. He sought to put down wickedness for the good of mankind, but had no animosity against the individuals whose acts he condemned. This is a distinction *with* a difference that even Mr. Ingersoll ought to be able to appreciate. But this he appears to be unable or unwilling to admit. In attempting to criticise the Hebrew scriptures, he should also take into account the oriental style of language in which they were written, which was in common use and which abounds in hyperbole and metaphor. In taking literally the sentences he quotes he is neither fair nor literary. But then he is nothing if not Ingersoll.

Here is the final standpoint of his peculiar position:

"If Christ was in fact God, he knew all the future. He knew how his words would be interpreted. He knew what crimes, what horrors, what infamies would be committed in his name. He knew that the hungry flames

of persecutions would climb around the limbs of countless martyrs. He knew that thousands and thousands of brave men and women would languish in dungeons, in darkness, filled with pain. He knew that his church would invent and use instruments of torture; that his followers would appeal to whip and fagot, to chain and rack. He saw all wars that would be waged, and he knew that above these fields of death, these dungeons, these rackings, these burnings, these executions, for a thousand years would float the dripping banner of the cross. He knew that hypocrisy would be robed and crowned, that cruelty and credulity would rule the world; knew that his church would extinguish reason's holy light and leave the world without a star. He saw his disciples extinguishing the eyes of men, flaying them alive, cutting out their tongues, searching for all the nerves of pain. And yet he died with voiceless lips. Why did he fail to speak? Why did he not tell his disciples, and through them the world: 'You shall not burn, imprison and torture in my name. You shall not persecute your fellow-men?'

Mr. Ingersoll forgets the important doctrine of the New Testament that Christ was human as well as divine. He was "God manifest in the flesh." His conclusion, therefore, that Christ must of necessity "know all the future" is founded on incorrect premises and is illogical. In his mortality Christ had to receive light, wisdom and power from the Father. He said: "I can of mine own self do nothing; as I hear I judge; and my judgment is just because I seek not mine own will, but the will of the Father which has sent me" (Matt. V: 30). He said further: "My doctrine is not mine but his that sent me. If any man shall do his will he shall know of the doctrine whether it be of God or whether I speak of myself" (John VII: 16, 17). And again he said: "I have many things to say and to judge of you, but he that sent me is true, and I speak to the world those things which I have heard of him.

\* \* \* I do nothing of myself, but as my Father hath taught me, I speak these things" (John VIII: 26, 28). Jesus might have known something of the future, as the Father showed it him, and yet not have known "all the future." Ingersoll, in jumping at conclusions, is unrivalled as a literary acrobat. But supposing Jesus knew how his words would be interpreted, or rather misinterpreted; supposing he knew of all the crimes, horrors and infamies that would be committed in his name; is he to be held responsible for those iniquities? Was he to hold his peace and refrain from declaring the grand truths which he came to teach, desist from the work which he was ap-



pointed to perform for the salvation of mankind, because he could foresee that his doctrines would be perverted, that his words would be misinterpreted, that wrongs would be wrought in his name? Is there anybody living and sane, except R. G. Ingersoll, who would intimate such a palpable absurdity?

Is there any truth in the assertions of this assailant of the Savior that Christ's "church" invented and used instruments of torture and inflicted the punishments that racked the world for a thousand years? That Christ's disciples tortured the bodies of men and women and crushed out their lives in anguish? How is it possible, in view of what Ingersoll himself has set forth as to the doctrine of Christ, that his church or his disciples could be guilty of such abominations? The diabolical deeds performed by bigots and fanatics whose assumption of priestly power and divine authority was a blasphemy against Christ, were so opposite to the teachings and spirit of the Savior, of his church and of his disciples, as the blackness of night is to the glory of mid-day and as hell is to heaven. What if the wretches, who maimed and butchered their fellow creatures, in vain attempts to promote their own faiths or accomplish their own ends, called themselves Christ's disciples, and their hierarchy Christ's church, is that any reason for charging up their enormities against him whose teachings and commandments they violated to the utmost?

Mr. Ingersoll says that against such dreadful things Christ "died with voiceless lips," and asks "why did he fail to speak?" The assertion is a direct falsehood, the question is an infamy. Ingersoll has furnished the refutation of his own calumny, and the answer to his own interrogation. The very philosophy which he pronounces the utmost height of absurdity, was a denunciation of such cruelties and an emphatic injunction against all the terrible deeds depicted by Mr. Ingersoll. The Sermon on the Mount, which he ridicules, bristles with pointed shafts against violence and wrong. In view of the precepts which Ingersoll quotes and laughs at as absurd, such as "love your enemies," "resist not evil," "if smitten on one cheek, turn the other," how can he have the impudence, to say nothing of the injustice and wickedness, to

assert that Christ died with "voiceless lips," against the wrongs which have been wrought blasphemously in Christ's sacred name? Is it possible that Ingersoll does not see how he contradicts Ingersoll? How he disproves his own base assumptions? How he shatters to pieces his own "best argument?" The whole tenor of Christ's teachings, the spirit which he breathed, the life that he led, the words that he uttered in his dying agonies—"Father, forgive them, they know not what they do"—proclaim peace, good will, brotherhood, kindness and charity. Men are not his disciples who have not his spirit and who obey not his commandments, the chief of which is, "Love one Another!"

Robert G. Ingersoll is both to be pitied and to be blamed. Pitied because of his spiritual blindness, which is a greater affliction than physical blindness. It is a misfortune for which some people are not altogether responsible. It may be to some extent at least an hereditary evil. But he is to blame for wilful attempts to pervert the teachings of real Christianity, to distort the sayings of Christ, to misquote the text of the New Testament, to exaggerate the plain meaning of Christ's philosophy in one breath and deny its utterance in another, and for the pettifoggery to which he resorts when, with flowery sentences and flights of rhetoric, he assails a religion which has brought to him and to the world most of the joys, the liberty and the civilization that lighten the darkness of this yet imperfect state of being. It is difficult by the exercise of the greatest charity to believe that he is honest or sincere, and the indignation that naturally arises in view of his many perversions of fact and theory, greatly weakens the pity that is felt for his defective spiritual vision. If his latest effort is "The best argument ever advanced against Christianity," all other efforts in that direction must be unworthy of notice, and Christianity stands not only triumphant, but actually untouched.

## EUROPEAN DIPLOMACY.

BY PROFESSOR JOSEPH M. TANNER, PRESIDENT OF AGRICULTURAL  
COLLEGE, LOGAN, UTAH.

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European diplomacy is always the most interesting in that locality where the interests of the European powers conflict or would be likely to create conflicting interests. The spot may be a little insignificant island; it may be an unimportant kingdom in itself; it may be some province; the importance of the locality always depending upon the vantage ground that it may appear to have for any one of the great powers. Jealousy is largely the source of international diplomacy. Lately it centered in Greece, a kingdom of itself unimportant, whose affairs, but for the interest that the rest of Europe is taking in them, would be of little consequence to us and would awaken but little interest throughout the world.

A war has been going on between Greece and Turkey, the results of which are fully known to the world. As a matter of military science it has practically no importance; but it has a value to the student of history in the fact that around this little kingdom the war ships of the great nation hover, and the ministers of various countries are discussing the results of the war. Judging from the newspaper articles that one reads, there is almost universal disappointment. Throughout all Christian countries there has been a general wish that the Greeks might be successful; and yet, in the face of this universal sympathy for their cause, the governing powers, the executive departments of all these Christian countries that are occupied now in the adjustment of the question, reverse the public will and ignore the public sympathy.

There have been some substantial reasons for this, for

most of the countries interested are governed largely by public sentiment. But there are two reasons why public opinion does not control the actions of the ministers of foreign affairs of the leading powers. In the first place, some of the countries which have most to do in maintaining the balance of power in Europe, are uncontrolled by popular opinion, and in some public opinion is very weak, at any rate, fails to be a controlling factor. Europe must always count on Russia. France courted and it is very generally understood that she at last obtained an alliance with that country. Germany courts friendship, and Austria maintains a position non-committal, because Austrian and Russian interests may conflict. So that, when a statesman of France comes to the consideration of a question like that of the Orient, he must be divided in his judgments and decisions between popular demands and the wishes of Russia.

In the second place, public opinion is not so far-reaching in European countries in matters of foreign relations as in this country. It may evoke criticism, but it has no determined purpose as it has in local affairs. And again, those who have to deal with these questions find obstacles with which the masses of the people are unfamiliar. It is one thing to criticize, but quite another to remove the causes of criticism. Again, statesmen of Europe recognize the fact that in the discussion of the Eastern question a vast amount of religious prejudice has been brought to bear. These prejudices intuitively incline men always to take the side of the Christian as against the Moslem, and it very frequently happens that this sympathy sets aside all considerations of justice as between man and man.

Greece, without cause, created dissatisfaction in Crete and incited a rebellion, and its unjust course became so manifest to the nations that the great powers interfered; and because of this interference, and this solely, and to force the great powers into an awkward and dangerous position, Greece began war against Turkey. It had no justification, (except to gratify national vanity and resent the action of the great powers in their interference with Crete). That happened which everybody expected—the Greeks were defeated. They were

no match for the Turks; in the first place, they were unprepared for war; in the second place, they were too small in numbers, and in the third place, Turkey has a well disciplined army, officered, to a great extent, by Germans. Turkey made its demands. It asked for Thessaly and a war indemnity in money. Of course the powers would never grant Turkey the right to enlarge her national domains, especially on the European side of the Bosphorus. A money indemnity, therefore, was the only compensation for which the Sultan could hope. But there are serious difficulties in the way of obtaining this.

The Greeks are in debt, and it is difficult to secure a loan, perhaps impossible to secure any important loan and maintain an independent control of their finances and all the resources of government revenue. The proposition has been made, and is now discussed among the great powers, to make the loan to Greece and assume control of certain revenues to be collected by an international committee, who would thus become directly identified with the local and governmental affairs of the little kingdom, a most humiliating position for Greece to find herself in. This might be adopted as it was adopted in Egypt; but the great powers remembering how successful England was in her control and final absorption of all Egyptian revenues, have become fearful of the results.

But just at present an obstacle greater than the fear of the great powers has presented itself. Greece has an indebtedness of \$140,000,000, \$120,000,000 of which is due Germany. The Germans very naturally demand that before the revenues are turned over into the channel of the new obligations, which the indemnity to Turkey demands, the indebtedness to Germany be first paid off. That means that this international commission would not only have to provide out of the revenues the demands of the Turkish war indemnity, but also the past debts incurred by loans made in Germany.

But the question has been repeatedly asked, and in a most flippant manner, why not wipe out the Turkish power, especially in Europe, and settle this whole question? European Turkey cannot be wiped out of existence. It can only be transferred. Some kind of a government must exist there.

That government must be conducted either by the people within the country themselves, or it must be controlled by foreign governments. It may seem a paradox, yet it is nevertheless true, that among the many nationalities in the Orient, there are perhaps none that would not prefer that the Turks remain in control of that country rather than see it pass into the hands of the European powers. If the Greeks could control themselves, they would not object to their own control; neither would the Armenians. But the fact is that among the Greeks, Jews and Moslems they all prefer the rule of the Turks to that of any other people in Turkey. Greece could not govern; neither could Armenia, and it would be absurd to speak of a control of that country by the Jews. What then remains, if the country is to be controlled by the people who live in it? There is but one answer and that is conclusive—Turkish rule. The Turks are without question the most capable of administering the affairs of the country, and so far as every man is allowed his own independence, his religion and the privilege of attending to his own affairs, there is no freer country in the world.

Do the people of that country, then, want its administration carried on by foreigners? This must be an expediency, and it is a very doubtful one. Besides, if it is to be controlled by some foreign nation, what nation shall it be? England, Austria, or Russia? The problem is difficult. It is not a theory, it is not a question of abstract principle; it is a condition, the difficulty of which has no parallel in the history of the world. True enough, it has been said, that the best solution perhaps that could be made would be that of a partition, dividing the country up chiefly between Russia, Austria and England; but there could be no division, no natural division, no practicable division, unless most of the country were given to Russia and Austria, Russia receiving the greatest part of it. The position which Russia occupies naturally places her claims at the top of the list. Austria, who would be Russia's chief competitor in the distribution, hesitates. The population of that country is already a conglomerate one, and the great variety of nationalities within the Austrian domains is a source of great trouble to the gov-

ernment as it is. Besides, between Austria and the country which it would annex in case of division, lie Bulgaria and Servia; Bosnia and Herzegovnia could be disposed of, but Austria would need also to make her empire properly compact, and secure for the administration of governmental affairs, to include both Bulgaria and Servia. To this Russia, of course, could not consent.

Thus it will be seen that from whatever point of view you approach the problem of the partition of the Turkish empire, the obstacles are so numerous and so difficult as not only to perplex but to baffle the skill of statesmanship.

These conditions give assurance of life to the Turkish empire. But there are other reasons why so much vitality has been found within the dominion of the Sultan; and there are reasons, too, why his dominions may increase in strength. With the Turkish empire it is not a question of decadence on moral grounds, as it was in the days of Rome. As a rule, the Moslems are honest and virtuous. In these qualities they compare well with the Christians of their empire. But they are an unprogressive people. The immense resources of their country lie dormant; the government has not adequate means at its command, and the continuation of the empire depends largely upon its material progress. No one can say how long that empire might not last if these resources could be properly developed. Turkey is in a better financial condition today than it has been perhaps for centuries. Its revenues are improved. Its present monarch is a man of great sagacity, an indomitable worker, and said by those who have been in a position to know, to be one of the foremost statesmen of Europe; and while he lives it is not too much to say that Turkey will continue to maintain her own, if not increase her prestige among the nations of Europe, as she appears to be doing at the present time.

Turkey, therefore, seems to depend much upon the character of her rulers and the improvement of her revenues. And civilization is touching Turkey. This influence, and the development of the material resources of that country, will continue to encourage more and more to the advancement of the speculative spirit which in time must reach its inhabitants.

There is at this time an organization of young Turks in Paris, young Turks who have been educated in European cities, mostly in Paris, and who have become imbued with the ideas of Christian civilization. This organization is lending all its efforts to national reform. The influence of these young Turks over the present Sultan, although he opposes them and would gladly see them completely defeated if not put to death as traitors to their country, is very potent. Their publications, in spite of all censorship, reach many of the young Turks at Constantinople. Of course no one can say what Abdul Hamid's successor may be. If he should be rash and profligate, he would precipitate a war. At present the "sick man" seems to have taken a new lease of life. In the difficulties with Greece he has shown great skill and political foresight. The results have redounded to his good.

And there are those who believe that the Turk is capable of reformation and hold that the individual qualities of that nation give promise of progress and stability. It must be remembered that education in the last twenty years has made greater progress in the empire than in any preceding two centuries. There is certainly vigor in the national life. There is purpose and determination in the Turkish character when once the temper of the Turk has been aroused. What the Turk needs now very badly is money. It would give him a new lease of national life and perhaps a long one. If he secures his indemnity, as it seems most likely now, he would be greatly aided thereby; and if he can sell Palestine at a good figure, no one can say what solidity he might thereby be able to give to the nation. Palestine is of no value to the Turk as a matter of revenue. It is a source of religious contention. There are no Turks in the country, and for the turbulent Arabs that live there he has but little sympathy. If a Turk can overcome his religious scruples about Palestine, he perhaps would find no difficulty in disposing of it to the Jews, who seem just now to be agitating its purchase. Then again, the question of its sale would call forth European diplomacy, and it might become as difficult as its conquest by arms.

Turkey is and has been since 1870 a most fruitful source for discussion and differences in European diplomacy. All



other questions have either been subsidiary or remotely associated with the eastern question, and in its discussion and attempted settlement, prejudices and jealousies have arisen which now affect the European powers in other parts of the world.

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### THE NEW YEAR.

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Hark! the cock crows, and yon bright star  
Tells us the day himself's not far;  
And see when, breaking from the night,  
He gilds the western hills with light.  
With him old Janus\* doth appear,  
Peeping into the future year,  
With such a look as seems to say,  
The prospect is not good that way.

But stay! but stay! me thinks my sight,  
Better informed by clearer light,  
Discerns sereneness in that brow,  
That all contracted seem'd but now.  
His reversed face may show distaste,  
And frown upon the ills o'er past.  
But that which this way looks is clear,  
And smiles upon the new born year.

*The Casquet.*

\**Janus*: A Latin deity represented with two faces looking in opposite directions. Supposed to be the god of the sun and the year, to whom the month of January was sacred.

# RELIGIOUS FAITHS.

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## III.

### THE DOCTRINE AND CLAIMS OF THE EPISCOPAL CHURCH.

BY THE REV. J. B. HALSEY.

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The writer of this article has received a very courteous invitation from the editors of the IMPROVEMENT ERA, containing the following request: "We especially desire that a statement of the Episcopal doctrine should be made to our readers, together with a description of your system of Church government."

This paper is an answer to that invitation. The answer must attempt to say a good deal in a few pages. The Episcopal Church contains all sorts and conditions of men who differ on many matters of opinion and who yet unite in a definite faith and a common worship. What they believe they believe positively and with conviction. It follows that there are opposite things which they just as positively do not believe. In this brief paper it may happen that the definite belief must be stated positively, but never it is hoped uncharitably, and never without pointing to the evidence. Again a positive belief always points a contrast, sometimes a sharp one. The writer wishes to answer a direct request in a frank and direct way. He thanks the editors for their courtesy, and he hopes that this reply may be marked by the spirit of charity and earnest good will which has signally marked the invitation.

The standard dictionaries define the word "Churchman"

as meaning specifically an Episcopalian. In this article "Churchman" and "Episcopalian" will mean the same thing.

There are two theories in the world about a "church." One that it is a human organization with a divine mission; the other that it is a divine organization with a human mission. The first begins on earth and reaches out for heaven; the second is born in heaven and descends to earth. Under the first conception anybody can found a church, or leave a church that does not suit him and found another. Under the second conception God alone can found *the* Church, and to separate from that Church is called the sin of *schism*. The human organization has been the prevailing idea of Protestant Christianity, and countless sects and separations have been the result. The legal title of the Episcopal Church is "The Protestant Episcopal Church in the United States of America," yet she rejects the Protestant conception of a church. She believes the Church is a divine institution—not merely a philosophy, or a theory, but an *institution*—that it has a body as well as a soul, and that this body is "born not of blood, nor of the will of the flesh, nor of the will of man, but of God" (St. John, I: 13).

There are three great branches of the Christian Church in the world today holding this latter theory: (1) the Greek Church, or the "Holy Orthodox Apostolic Oriental Church," as she styles herself, embracing the Greek, Russian and other Slavonic nationalities; (2) the Roman Catholic Church or the "Holy, Catholic, Apostolic, and Roman Church," as her full title is; and (3) the Anglican Church (to which the Episcopal Church belongs), which claims to be a branch of the One, Holy Catholic (i. e. Universal) and Apostolic Church founded by the Lord Jesus Christ Himself. This Anglican Church also claims to be peculiarly *the* Church for English speaking people. It is a large claim and ought not to be put forth without weighty credentials. These will be examined almost immediately in a glance at Church history.

But note first that the Lord Jesus Christ did found a Church. He promised that the gates of hell should not prevail against it (St. Matt. XVI: 18). This looks like a promise of perpetuity. He appointed a ministry with the

power of self-perpetuation (St. John XX: 21. Acts I: 21-26. 2 Tim. II: 2). This body, the Church, received the breath of life on the feast of Pentecost and began at once to gather spiritual children into the Christian family (Acts II). "They continued steadfastly in the Apostles' *teaching* and *fellowship*, in the *breaking of bread* and the *prayers*" (Acts II: 41, 42, Revised Version). This infant Church seems to be a *community*, with a definite *faith* to teach, and with some, very likely simple, *sacraments* and *forms of worship*.

Moreover this Church was not founded on the Bible! The Church had thousands of converts who had learned and accepted the Christian creed long before a single line of the New Testament was written. When the gospels and epistles were written they pre-supposed considerable previous knowledge on the part of their readers. The Church is not founded on the Bible. She produced the Bible. The two go together and condition each other. "The function of the Church is to teach; the function of the Bible is to prove, to verify, to correct the teaching." The Bible is the rule of faith, and the Episcopal Church strongly insists that "it is not lawful for the Church to ordain anything that is contrary to God's word written, nor besides the same ought it to enforce anything to be believed for necessity of salvation" (Art. XX, Prayer book). But on the other hand Episcopalians believe it is like putting the cart before the horse to found churches on the Bible. There are so many churches all claiming support and foundation from one and the same Bible, that something must be wrong with the method. Anything in the world can be proved by the proof-text system. It has been wisely and wittily said that Bible texts should be labelled like railway tickets, "Not good if detached."

In this Divine Institution, the Church, the power of preaching the gospel resides primarily in the living voice, as at the first. "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Tim. II: 2). This is the principle that underlies the doctrine of Apostolic Succession, of which mention will be made later.

## HISTORY.

But perhaps someone has been thinking the Episcopal Church was founded by Henry VIII. at the time of the Reformation. What right has it to claim an Apostolic Ministry and a history reaching back to Apostolic days? It is well the question should be asked and answered. No, Henry VIII. did not found the Episcopal Church. Such a statement, though very common, betrays an almost unpardonable ignorance of English history. One fact, however, is worth a page of assertion. Let the reader note carefully the following facts of history, and verify and amplify them as thoroughly as possible.

When and by whom Christianity was first introduced into Britain, history cannot positively say. There are traditions that St. Paul and Joseph of Arimathea preached there. Their chief historic value is that they witness to a very early date, but no one relies on them as history. There are passages in the writings of Tertullian and Origen (A. D. 208-240) which show clearly that Christianity had reached the Roman province of Britain by the beginning of the third century. A century later three British bishops, one presbyter and one deacon, whose names are preserved, were certainly at the Council of Arles in France (314). This proves that the British Church had the Apostolic Ministry and was in full communion with European Christendom. From Britain, Ireland was Christianized and then Scotland.

Not till 597 did the first missionary from Rome arrive. St. Augustine, sent by Pope Gregory I. found Celtic Christianity driven back to Wales and Cornwall by heathen invaders. He attempted to unite Celtic and Latin Christianity, but with poor success. His work northwards received a heathen set-back and Northumbria turned to Iona, Scotland, for a Christian bishop. So gradually the two movements—the Roman mission from Canterbury northward, and the Celtic mission from Iona southward—joined forces to make a national Church and an English nation out of many warring tribes. Whatever evils may be connected with an Established Church, it should never be forgotten that in England the Church made the State, not the State the Church.

Rome at this time had a certain primacy of honor as the greatest See in Western Christendom, but she was accorded no supreme power. In 680 Wilfred, bishop of Northumbria, appealed to Rome against a decision of the Archbishop of Canterbury. The Pope sustained the appeal. Wilfred came home with the confidence of having won his case, but was imprisoned and then banished for his pains. From the beginning the Church of England claimed independence and national liberties.

But Rome kept claiming greater and greater power, until in 1054 the Eastern Church parted company with her. The Norman invasion (1066) greatly increased this power in England. Yet in 1164 the Constitutions of Clarendon forbade carrying appeals to Rome without the king's consent. The Charters of Henry I. (1100), Stephen (1136), and Henry II. (1154) all begin by declaring the liberty of the Church. Then came the weak king John who actually consented to surrender his kingdom and become the feudal vassal of the strong Pope Innocent III. The result is one of the striking events in English history. The Archbishop of Canterbury, Stephen Langton, with the barons of England at his back, required the king to sign the Magna Charta (1215), the immortal charter of English (and American) constitutional liberty. These are its opening words—"The Church of England shall be free and shall have her rights entire and her liberties uninjured."

The famous statutes of *Praemunire* (1353, 1393) and *Provisors* (1351, 1390) bear additional witness to the historic independence of the Church against papal aggression.

Then came the revival of Greek learning and the discovery of printing, both paving the way for the Reformation. At last under Henry VIII. came the throwing off of the foreign yoke, and the old liberties became operative. The king was bad enough and his "divorce" case sad enough. However, his marriage with his brother's widow was against Church law and allowed only after a papal dispensation had been obtained. It was now pronounced "null and void" from the beginning. Moreover the Church and nation had long been restive under foreign interference and this was their opportunity to regain their

freedom. "Alterations in doctrine did not come for many years. The English Reformation began as a matter of policy, an affair of kings, and ministers and parliaments. It concerned itself with the assertion of national liberties, with the refusal of foreign claims, with questions of legal and constitutional history, not of theology or worship." (Wakeman's *Hist. Ch. Eng.*)

The claim that Henry VIII. founded the Church of England will not bear historical investigation for a moment. The Church reformed herself. There was no break in historic continuity. The Apostolic Ministry remained unbroken. Every attempt to impugn the Orders of the Church of England has resulted in conspicuous failure. Indeed in 1560 Pope Pius IV. offered to accept the results of the Reformation provided only his supremacy were acknowledged. This offer was declined and in 1570 Pius V. excommunicated Elizabeth, and shortly after the Roman Catholics in England withdrew from the National Church.

But what about America? The Church of England was planted in the colonies from Maine to Georgia though unfortunately no bishop was sent to oversee the flock. When revolutionary days came the name "Church of England" was enough to stigmatize all the Churchmen as Tories. Yet two-thirds of the signers of the Declaration of Independence were Churchmen. George Washington, Benjamin Franklin, John Jay, Patrick Henry, the Randolphs, Thomas Jefferson, and many more were Churchmen. The Rev. William White, afterwards first Bishop of Pennsylvania, was chaplain to the Continental Congress.

The first American bishop was Samuel Seabury, who was consecrated in Aberdeen, Scotland, Nov. 14th, 1784. He became Bishop of Connecticut. On Feb. 4th, 1787, William White and Samuel Provoost were consecrated in London and became Bishops of Pennsylvania and New York respectively. In 1792 Thomas J. Clagett was consecrated Bishop of Maryland by Bishops Seabury, White and Provoost. Today, (1897) there are eighty-four Bishops of the American Church, including Missionary Bishops in China, Japan and Africa; 4,618 clergymen, and 636,000 communicants. In 1835, just

before Bishop White's death, there was one communicant of the Church in every 353 of the population. Today there is one in every 98.

#### GOVERNMENT.

The preface to the Prayer Book asserts "that this church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship." Still, local circumstances required certain changes. Of course no connection between church and state could exist. Yet the men who framed the Constitution of the Episcopal Church were the very men who did much towards making the federal constitution. There are some very striking resemblances. The people have more power than in England, as indeed they had in the primitive Church. The Bishop is the head of each Diocese. Parishes elect their own Minister. The congregation elects wardens and vestrymen to represent them. The clergy of a Diocese, together with laymen elected by each parish, meet annually in a diocesan council to enact laws for the Diocese. The Bishop of course presides. No law can be passed unless both clerical and lay Orders concur.

The different Dioceses are united by a federal constitution which provides for a General Convention once in three years. The Bishops sit in one body, the House of Bishops. Four clergymen and four laymen elected from each diocesan convention constitute the House of Clerical and Lay Deputies. The analogy to the "senate and representatives in congress assembled" is very striking. Each house elects its own presiding officer. No measure can pass the lower house over the negative vote of the clergy or laity; nor can any law be made without the concurrence of both houses.

Missionary Jurisdictions do not support their own Bishops, nor do they have the full privileges of Dioceses. They are somewhat like territories compared to states.

Dioceses are usually sub-divided into Convocations, where the same clerical and lay representation prevails. There are many members but one body. The Bishop is the head, but the head is not independent of the body. Like every other, the Bishop is under certain legal restrictions and limitations,



but his office has pre-eminent moral weight. This thought leads naturally to the consideration of the

#### MINISTRY.

The preface to the Ordinal in the Prayer Book (p. 509) opens with these weighty words: "It is evident unto all men, diligently reading Holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church—Bishops, Priests, and Deacons." This three-fold Ministry was universal until Reformation days. Perhaps there was a type of it in (1) the High Priest, (2) Priests and (3) Levites of the Old Testament; and again in (1) the Lord Jesus Himself, (2) the Twelve, and (3) the Seventy of gospel days. After the resurrection, Jesus said to His Apostles, "As my Father hath sent Me, even so send I you" (St. John XX: 21), thus raising them to the first Order. They elected Matthias, so evidently their Order was to be perpetuated (Acts I: 25, 26).

Then there is an Order called *Elders* or *Presbyters* (Acts XV: 2, 4), and another order called *Deacons* (1 Tim. III: 8; cp. Acts VI). But what about Bishops (Phil. I: 1)? The name means "overseer" and was probably applied somewhat loosely at first, perhaps both to Apostles and Presbyters. An old writer Theodoret (424) throws light on this: "The same persons were anciently called Bishops and Presbyters and they whom we now call Bishops, were named Apostles." That is to say, the name "Apostles" was limited to early days, the *Order* continued under the name of "Bishops." St. Jerome (390) says: "Bishops occupy the place of the Apostles." Says the late Bishop Lightfoot, a very learned scholar, who is always careful not to overstate the evidence: "The three-fold ministry can be traced to Apostolic direction; and short of an express statement we can possess no better assurance of a Divine appointment or at least a Divine sanction."

The Bishops alone Confirm and Ordain. Presbyters or Priests preach and administer the Sacraments. Deacons, when duly authorized, preach and baptize. Of course the higher Order includes the lower. This three-fold Ministry

alone, Bishops, Priests and Deacons, can trace its history back to primitive days.

#### DOCTRINE.

The Creed of the Episcopal Church is as follows: "I believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord: Who was conceived by the Holy Ghost, born of the Virgin Mary: Suffered under Pontius Pilate, Was crucified, dead and buried: He descended into hell; The third day he arose again from the dead: He ascended into heaven, And sitteth on the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost: The Holy Catholic Church; The Communion of Saints: The Forgiveness of sins: The Resurrection of the body: And the Life everlasting. Amen."

The word "hell" has the old meaning, "the place of departed spirits." "Catholic" means "Universal."

It will be seen that this Creed is simply the expansion of the baptismal formula (St. Matt. XXVIII: 19). It is probably alluded to by St. Paul as "the form of sound words" (2 Tim. I: 13). When a man wishes to be baptized in the Episcopal Church, he is required to subscribe to it, but to nothing more. There are no Confessions of Faith nor Articles of Religion that he must accept. The Thirty-Nine Articles form a valuable exposition, some more, some less valuable, of this Apostolic Faith. But they have the human limitations of time and circumstance, and stand on a different level entirely from the Creed.

The Nicene Creed is a slightly fuller statement of the Apostles' Creed, put forth to guard more absolutely the Divinity of the Lord Jesus Christ and of the Holy Ghost, but containing no new doctrine. Every Churchman believes fully that Jesus Christ is "the only begotten Son of God; Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God; Begotten, not made: Being of one substance with the Father; By whom all things are made; Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary,

And was made man" (Nicene Creed). There are what are popularly known as High Churchmen and Low Churchmen and Broad Churchmen of a dozen shades whose opinions on many matters merge and differ like the colors of the rainbow, but all contend earnestly for this "faith which was *once for all* delivered to the saints" (St. Jude 3, Revised Version). Their belief in the Creed is absolute and final; their understanding of it progressive. As St. Anselm profoundly said, they "believe in order to understand" it, convinced that it is the revelation of God to men; that the Church is the witness and keeper of it; and that every article in it can be concluded and proved from holy scripture.

This Creed proclaims the mystery of the Godhead, the Trinity in Unity. Of course this truth is beyond human comprehension. The Infinite cannot be reduced to any human definition. If it could, it would not be God. Moreover it proclaims God as the eternal self-existent One, the immutable "I Am." (Ex. III: 14); "the same yesterday, and today, and forever" (Heb. XIII: 8). The distinction between the Creator and the creature is absolute. God alone is worshipped. Men and angels refuse worship (Acts X: 26. Rev. XIX: 10). It is true that men are made in the image of God and are to be made sons of God by adoption and grace through the Incarnation, but though they are to become "partakers of the divine *nature*" (2 St. Peter I: 4). It is never said that they can be partakers of the divine *essence*. In the Greek New Testament different words mark this distinction very clearly.

This Creed is very simple, yet it embodies the biggest philosophy ever held by mortal man. Every heresy known to history has been a shrinking of it somewhere. No new knowledge has ever required it to be stretched. Narrow interpretations of it have given way again and again to broader and truer ones, but the Creed itself remains the same, its words do not fail.

The Episcopal Church believes it to be her solemn duty to hold fast to this Creed as the full statement of revealed truth. She believes in progression and development and that the Spirit is come to guide Christians into all truth (St. John XVI: 13); not however by proclaiming new dogmas but by

bringing to remembrance the things Christ said (St John XIV: 26). "He shall glorify me, for he shall take of mine, and shall show it unto you" (St John XVI: 14). She believes Christ's words are like an inexhaustible mine, ever yielding new treasure. She remembers that "every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth out of his treasure things new and old" (St. Matt. XIII: 52). Her mission is to proclaim the ancient Creed as all-sufficient to assimilate new knowledge and solve new problems.

She grieves when a part of the Apostolic Creed is discarded, and she likewise grieves at accretions of modern dogma as both misplaced and mistaken. She can say heartily with St. Paul, "Grace be with all them that love our Lord Jesus Christ in sincerity" (Eph. VI: 24) but she cannot accept either additions to, or subtractions from, the old Creed; and for this very simple reason: If, as she firmly believes, Jesus Christ is one Person in two perfect Natures, very God and very Man—and on that fact her whole faith rests—his Incarnation must be the revelation of God. "He that hath seen me, hath seen the Father" (St. John XIV: 9). She cannot conceive that any one can add to this personal revelation of God Himself, and this she thinks is the basis of St. Paul's solemn warning against any one, man or angel, preaching "*a different* gospel, which is not *another*," as the accurate translation reads (Gal. I: 7, Revised Version).

She believes many things in the Old Testament were provisional and temporary, and allowed not because they declared God's perfect will, but because they were the best things possible under the circumstances. She maintains that Jesus proclaimed this principle when he said, "For the hardness of your heart Moses wrote you this precept" (of divorce) (St. Mark X: 5). But on the other hand she holds with equal conviction that Christ's words are final both in ethics and in doctrine and that though "heaven and earth shall pass away, His words shall not pass away" (St. Matt. XXIV: 35).

#### WORSHIP.

Churchmen use a Prayer Book, for common prayer. In

this they have warrant both from Scripture and from history, together with the satisfaction of an excellent method in practice. The stock objections against prayers out of a book—that they must become monotonous, formal and mechanical—are always the imaginary objections of those who have never fairly tried it. Some of the advantages are manifest—the Prayer Book is comprehensive; its devotion elevated and sustained; its educational value in training worshippers great. Its compilation is the history of the devotions of Christendom. In it penitence and praise, petition, thanksgiving and intercession find their due proportion. It creates a robust and well rounded worship.

“The essential germ of the Church’s worship was planted by Jesus: first, when He commissioned the Ministry; second, when He commanded Holy Baptism; third, when He instituted the Holy Communion. Around these three offices all other forms and ceremonies of Christian worship and obedience necessarily center. Around these three, all the Liturgies of the Primitive Church clustered, and from these all other Offices of the Church were developed.” The Lord’s Prayer marks the crisis of every service, being itself the norm of liturgical expansion. The Prayer Book contains Offices for Sundays and for week days and for every turning point of life from birth to death. The children of the Church imbibe their most holy faith more through the language of devotion than from treatises on divinity or from theological expositions.

The greatest service of all is the Divine Liturgy, or the Holy Communion. The American Liturgy, the most perfect in Christendom, was the gift of the Scotch rather than the English Church. Its history can be traced to the St. John group of liturgies and to Ephesus, not to the St. Peter family and to Rome. This is one of many instances where the Anglican Church is nearer to the Greek Church than to the Roman.

To Prayer Book Churchmen other kinds of service are unsatisfying and too often lacking in the dignity of worship. Episcopalians would not however impose their Prayer Book upon others as an essential. The Episcopal Church feels that she has a mission in God’s future to weld into one body

the fragments of a divided Christendom. At her General Convention in Chicago, 1886, she put forth a platform of essentials which was endorsed by the whole Anglican Communion at Lambeth, London, in 1888, as follows:—

“(a) The Holy Scriptures of the Old and New Testaments, as ‘containing all things necessary to salvation,’ and as being the rule and ultimate standard of faith;

“(b) The Apostles’ Creed, as the baptismal symbol, and the Nicene Creed, as the sufficient statement of the Christian faith;

“(c) The two Sacraments ordained by Christ Himself, baptism and the supper of the Lord, ministered with unfailing use of Christ’s words of institution, and of the elements ordained by Him;

“(d) The historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.”

This is her foundation, a “Church built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the head corner stone.” “Other foundation can no man lay than that is laid, which is Jesus Christ” (1 Cor. III: 11).

Her duty is to “keep that which is committed to her trust” (1 Tim. I: 20.) By being true to the past she looks to meet the future with expectancy and with hope. In Bishop Lightfoot’s words: “She has remained steadfast in the faith of Nicaea, [i. e. the Nicene Creed], but she has never compromised herself by any declaration which may entangle her in the meshes of science. The doctrinal inheritance of the past is hers, and the scientific hopes of the future are hers. She is intermediate and she may become mediatorial, when the opportunity occurs.”

While she is steadfast and unswerving in matters of faith, she is catholic in matters of opinion. She has no desire to make all men of one pattern, nor does she believe in being wise above that which is written. “In things necessary unity, in things not necessary liberty, in all things charity” is her motto. With this comprehensive solidity, rooted firm on the unshaken foundation of God’s planting, she claims humbly

and not arrogantly to be the true branch of Christ's Holy, Catholic and Apostolic Church for the English-speaking world.

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### TIME'S SONG.

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O'er the level plain where mountains greet me as I go,  
 O'er the desert waste where fountains at my bidding flow,  
 On the boundless beam by day, on the cloud by night,  
 I am rushing hence away! who will chain my flight?

War his weary watch was keeping—I have crushed his spear:  
 Grief within her bower was weeping—I have dried her tear:  
 Pleasure caught a minute's hold—then I hurried by,  
 Leaving all her banquet cold and her goblet dry.

Power had won a throne of glory—where is now his fame?  
 Genius said, "I live in story"—who hath heard his name?  
 Love, beneath a myrtle bough, whisper'd—"why so fast?"  
 And the roses on his brow withered as I passed.

I have heard the heifer lowing o'er the wide wave's bed;  
 I have seen the billow flowing where the cattle fed;  
 Where began my wanderings? Memory will not say!  
 Where will rest my weary wings? Science turns away!

*Anon.*

## A PLEA FOR FICTION.

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The statement made by critics that fiction reigns supreme in the literature of the day is no doubt true. In the list of published books, the novel takes the lead. Fiction comes in a continuous stream from the press of the country, and it reaches all classes of society.

Is the Latter-day Saint justified in reading fiction? I think I hear a mighty chorus of "No" from the spectacled fathers and mothers as they pause in their reading the latest tabernacle sermon, and a faint hearted "Yes" comes from our boys and girls as they timidly half conceal the story with the proverbial yellow back.

Both may be right, both may be wrong, for this reason: There are good novels and there are bad novels, as well as good and bad in all classes of books. This fact every reader, every parent, and every provider of reading matter should know.

I enter a plea for fiction, the good, pure, elevating kind. You, good soul, who claim that everything that is not a fact, or that does not literally happen is bad, have no scruples in hanging on your walls a beautiful oil painting, whose majestic hills, green foliage, and blue waters have no real existence save in the imagination of the painter. The incidents of a story are just as existent as the scenes of your picture. You distinguish between drawings, praising the beautiful and condemning and shunning the evil. Consistency claims that you should do the same with the products of the pen.

Again, some, who strictly exclude every work of fiction from the home, admit any newspaper. The latter may be



and often is filled with accounts of base deeds and revolting crimes put into readable form and which are eagerly "devoured" by the young. As such reading matter is supposed to be true and deals with facts, it is all commendable or at least, permissible; but the story wherein characters are drawn that beautify honor and virtue and nobleness, is shunned and condemned. Facts may be debasing, fiction may be elevating. Jesse James was a reality, Adam Bede was not.

The Great Teacher recognized the value of fiction in presenting truths to the understanding. Of him it is said: "But without a parable spake he not unto them." Many eminent writers have recognized this. The dreariest description or argument may have vitality and interest brought into it by bringing it in contact with human life and action. Vivid life pictures of any time or any place may be portrayed by the story. What historian has so correctly colored historical characters as Shakespeare? What can be better than Hugo's pictures of Parisian society? If you would know English life read Dickens.

Now then, if reading novels is not a sin, what will help us to choose the right kind? Among the vast amount of advice given on this subject, perhaps none is of more importance than this: Know the authors, learn something of the writers. "Doth a fountain send forth at the same place sweet water and bitter?" A writer consciously or unconsciously weaves within his work his own emotions, sentiments, conceptions of right and wrong, of duty, or morality. Then first, even above the literary qualifications of a writer, see to it that he or she views the virtues from the proper standpoint. Too few people know nothing about the authors of the books they read.

We should know that many names do stand for something. What a help it would be, for instance, if we always remembered that Scott and Lytton wrote historical romances, and that Cooper's were mostly of Indian adventure; that George Eliot's works are always deep, but the Duchess' are shallow; that Crawford is a romancist and Howells a realist; that Mary D. Ward writes of English life, religion and social problems, and Mrs. Herbert D. Ward describes New England scenes; that Mrs. Holmes writes solely of love, Mayne Reid

of adventure, and Antony Hope of love and adventure, mixed; that no father or mother need fear to place in their children's hands stories written by Mrs. Alcott.

"The prose story," says a recent writer, "comes close to the heart of the world, gets into the pulses of the people, lounges in the slippered ease of the drawing room, swings in the summer hammock, circulates in the brain of the day, airs its opinions, its theories and philosophies through human lips in a hundred lands, and is read, read, read!"

Yes, the world reads fiction. If one has a message to deliver, he puts it in a novel, into a living, breathing thing. The Latter-day Saints have a great message to the world. What a field is here for the pen of the novelist. As Tennyson says:

"Truth in closest words shall fail,  
When truth embodied in a tale,  
Shall enter in at lowly doors."

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## THE EXCHANGE.

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We pledged our hearts, my love and I—  
I in my arms the maiden clasping;  
I could not tell the reason why,  
But, oh! I trembled like an aspen.

Her father's love she bade me gain;  
I went and shook like any reed!  
I strove to act the man—in vain!  
We had exchanged our hearts indeed.

S. T. COLERIDGE.

# BIBLE STUDIES.

BY NEPHI L. MORRIS.

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## III.

"This lamp, from off the everlasting throne,  
Mercy took down, and in the night of time  
Stood, casting on the dark her gracious bow,  
And evermore beseeching men with tears  
And earnest sighs, to hear, believe, and live."—*Pollock*.

We have examined the testimonies of witnesses who wrote in various periods reaching from the beginning of the Christian era back to days when history writing was in its infancy. Strong as that class of evidence is for the genuineness and authenticity of the books of the Bible, in the Bible itself we find much testimony of equal strength—testimony that cannot be refuted. This I shall call *internal* evidence, because it comes from within the book itself. It consists of the language, the style of its diction, of the historical facts recorded, and the spirit in which it is written.

Many of our readers may not be conscious of the fact that languages grow; that they pass through the various stages of infancy, youth, maturity and old age; but they do grow, and precisely in the same manner as do nations in various departments of education and industry. And what is more forceful still, the civilization of a people is reflected more perfectly in their language than in any other one thing. With equal precision and certainty you will observe this truth in the language of individuals. Culture and urbanity are manifest in the slightest utterance of a truly educated person, while the reverse is apparent when an uncouth person opens his mouth. A very simple illustration of the growth of language will be

brought to your attention if you will examine a few lines from Chaucer or Spencer, poets who stand on the very threshold of that resplendent domain—English literature. They wrote in a style so quaint and queer to us, that it is hardly intelligible without much study. To that same period of literature belongs John Wycliffe, the “morning star” of the Reformation as he is called. Here is an interesting and intricate bit from his translation of the New Testament (Matt. 3: 1-3):

**In thilke days came Joon Baptist prechyng in the desert of Jude, saying, Do ye penaunce: for the kyngdom of heuns shall neigh. Forsothe this is he of whom it is said by Psaye the prophete, as a voice of a crying in desert, Make ye ready the wayes of the Lord, make ye rightful the pathes of hym.**

Compare this plain, homely extract to the fine English of the Elizabethan age, which was graced by Shakespeare and Bacon; then compare it to the finished English of today, and you will see that our language has passed through a wholesome and beautiful growth. Now the history of our language is the history of all other languages in point of growth. So it was at all events with the Hebrew tongue, the one in which the Old Testament was written. If such apparent changes were accomplished in the lapse of five hundred years, from Wycliffe to the present, may we not with consistency look for like changes to have occurred during the period of one thousand years, reaching from Moses to Malachi? Of all the Oriental, or rather, Shemitic languages (i. e. languages that sprang from Shem)—the Hebrew is said to bear the marks of being the most ancient. Hence it had passed through the periods of infancy and youth long before it had a Moses to perpetuate its fame. In fact the period reaching from the age of Moses to that of David has been called the *golden* age of the Hebrew language. It declined in purity from that time to the reign of Hezekiah or Manasseh. It was corrupted by the political and commercial intercourse with the Babylonians and Assyrians. This is called the *silver* age. Then succeeded the still more inferior age called the *iron* age, extending down to the captivity. After this the *leaden* age followed; *leaden* because it became so bad, being fatally cor-

rupted by the Chaldean tongue. It was laid aside and replaced by the Greek language. By comparison there will be found to exist in the Hebrew literature of these various periods pronounced changes and differences in style, an altered manner of expression. Upon this fact Hebrew scholars universally agree. Here then may be found an argument which proves beyond refutation that the different books of the Old Testament were composed at different times and at distant periods, and hence this fact may become a strong evidence of their genuineness. The various books of the Old Testament have too great a variety of style to be the product of one age, or the work of one or a set of contemporary Jews. The argument is that if the books of the Old Testament are forgeries, there must have been a succession of imposters, each in his own age, with hundreds of years sometimes intervening, each of whom concurred to impose upon posterity, and voluntarily taking up the design of his predecessors—a thing preposterous to right reason—inconceivable—and therefore most likely untrue.

Splendid argument for the genuineness and authenticity of the Old Testament is found in the numberless circumstances of time, place, persons, etc., mentioned in the various books. The geography of places of Hebrew history are always mentioned and to this day are marked and preserved. To employ our space best we will substitute the mention of these many well known events and happenings, customs, etc., by argument of a confirmatory nature taken from outside sources, viz.: civil and natural history. The work of imposters or forgers do not abound in particularities as does the Bible; for if an imposter were to mention so great a number of particulars it would place him in a position where he would most likely and most easily be detected, and it would be difficult indeed for a forger to supply such a detailed statement of facts. Parties concerned in the transactions would be quite likely to keep an accurate record of them, but it would be a work of almost super-human invention, and an immense stretch of human ingenuity to produce from nothing such numberless particularities as abound in all parts of the scriptures. Suppose these books to be forgeries, surely the people on the ground

at the time of their production had it in their power to detect the fraud, and it certainly would have been in their hearts to do so, since by doing so they would liberate themselves from the reproaches written, from the obligations the moral law imposed, and the condemnation their disobedience challenged; moral laws too, demanding observances which were not easy or at all pleasing to their natures to perform. But that people did not expose the cheat (supposing the books spurious), but from the very beginning, the act being almost contemporary to the account, they observed the laws and ceremonies; and for three thousand years have continued to commemorate various historical events (as, for example, the Passover, which to this day is kept), and the religious rites, all of which stand as enduring monuments to the authenticity and genuineness of these very remarkable records.

We might safely rest the credibility of the Old Testament narrative on the arguments adduced, but there comes to us such an abundance of strong and willing testimony from natural and civil or profane history that, had we space in proportion to the evidence and argument at hand, the common objections of infidels could be met by a complete refutation.

Geographical research has located nearly all the ancient cities, streams, mountains, plains, etc., mentioned in the Bible. The pick and shovel have removed the dust of centuries and opened to the sunlight cities, dwellings, temples, human remains and records, all of which go far in confirming the place, time, custom, manner of living, state of civilization, as described in this book called the Old Testament. The creation of the earth and the introduction on it of plant and animal life though told best in it are by no means told alone in the book of Genesis. There was published quite recently an interesting account of the discovery of six stone tablets, dug up from the ruins of Nineveh. Though sadly disfigured and time-mutilated, enough has been deciphered from these tablets, buried from the sight of man for more than two thousand years, to make out a complete story of the creation. Within the last few years the ruins of six great Chaldean or Babylonian cities have been excavated with the result that the history of man has been traced back more

than six thousand years (presumably), and it is elicited that at that remote age a high state of civilization existed. These excavations of Nineveh, Ur, Babylon and other cities have brought to light seven distinct accounts of the creation. In relation to these accounts and the Bible the following statement stands under the eminent name of Dr. Henry Mason Baum, editor of "Monumental Records:" "Therefore it can be safely said that wonderful as these recent discoveries are they do not shake the historical foundation of the book of Genesis. In fact these historical discoveries would seem to confirm rather than contradict the statements of the Bible."

One of the most striking confirmations of the Mosaic account of the creation is the very general adoption of the division of time into *weeks*, which extends from western and Christian Europe to the far distant shores of Hindostan; it has equally prevailed among the Hebrews, the Egyptians, Chinese, Greeks, Romans and the northern barbarians. Some of these nations had little or no intercourse with the Hebrews, or in fact with any other nation, being, like the Chinese, walled out from the rest of the world. The creation was completed in six days, more properly speaking, six epochs or eras, and the Creator rested from his labors on the seventh. In commemoration thereof man was commanded to labor six days only and set apart the seventh for rest and divine worship.

A glimpse of the Garden of Eden and man's pristine purity and innocence is seen through the traditionary fragments of the classic poetry, ancient fables, and legends of antiquity. And it is quite probable, too, that the ancients borrowed their custom of consecrating groves to the worship of their deities from the paradise described in Genesis.

The fall of man as recorded in the same book is not to be put aside as a fable or allegory. The painful reality of the Fall is indicated in the tragic scene enacted on Calvary, and there and then re-attested by heaven. The story of the introduction of evil into this world, though partly obscured by mythology is seen like a gem gleaming through encompassing rubbish in the heathen legend of Pandora. Our mother Eve who was the instrument used in bringing evil to us or us to

evil, is represented in the story by Pandora who, being led by a fateful curiosity to open a casket that had been given her by Jupiter, out of it flew all the evil into the world, and she became the cause of all the miserable occurrences that befall mankind. Hope alone,—the hope of promised and long remembered deliverance—remaining at the bottom of the casket.

Original sin has been universally recognized though under various titles, by all the philosophers and poets of antiquity. Pythagoras termed it the fatal companion of man, the noxious strife that lurks within us, and which was born along with us. Plato called it natural wickedness. Cicero lamented that men are brought into the world frail and infirm, with souls prone to divers lusts. Seneca said that the seeds of all vices are in all men, though they do not break out in everyone. And Juvenal has strikingly corroborated Paul of Tarsus (Rom. VII: 18-23), where he says, "Nature unchangeably fixed runs back to wickedness, bodies to their centres."

The translation of Enoch is easily traced in the Grecian fables of the translation of their heroes, or demigods; some of whom are fabled to have ascended to the heavens alive and to have been turned into stars and celestial signs. An interesting legend is preserved by the Mayas of Yucatan who claim that there once lived *on this continent* a man so mighty and powerful that when he spoke the ground trembled beneath him, and that he and his city were taken up to heaven. No part of the Mosaic history has been so ridiculed as that which pertains to the deluge, though no part that ever occurred has been better attested both by civil and natural history. The natural history of this event is recorded on the loftiest mountain tops of the earth, such as the Andes, the Alps, Apennines, Pyrenees, Libanus, Atlas and Ararat. There, and in short on all the mountains under heaven, whenever search has been made, are found the fossilized remains of animals belonging to a former world, shells, skeletons of fish, and mammals of every kind. And these are found at elevations ranging from seven thousand to sixteen thousand feet above the present sea level.

The history of all races is seen with clearness if the re-



peopling of the earth be recognized in our second father, Noah, and his three sons. To this family racial tradition and histories are invariably traceable. Chaldean history freely confirms the Mosaic account of the Tower of Babel, which was the first great event in history after the deluge. Such respectable authorities as Strabo, Diodorus Seculus, Solinus, Tacitus, Pliny and Josephus, expressly attest the Bible history of the destruction of Sodom and Gomorrah. And so we might go on with this class of evidence.

The history of the Bible is of far greater antiquity than any other records extant; and it is remarkable that, in many instances, it shows the real origin of those absurd fables which disgrace and weaken all other histories of remote times, which is no feeble proof that it was derived from some surer source than human tradition. Contrast the natural, accurate, simple and sensible account given of the origin of the Hebrew race with the myth-shrouded beginnings of Greek, Roman and other heathen nations. The latter emerge from clouds of oblivion in a manner more absurd than the fabulous stories of the Arabian Nights, while the former is just as it must have been, real and natural.

Now, to all this add the testimony of the Jews themselves, as bearing witness to this day in all countries of the world to the truth of their ancient history, that is, to the truthfulness of the Old Testament. Consider the strength of that testimony as manifested in the tenacity exhibited in their racial characteristics, the fixed and lasting attachment to their religion and laws, then consider the awful predictions wrought into the fabric of their national history, which predictions condemn them in their past and their present, and that prophecy-interwoven-history of the Old Testament, finds an absolute vindication in the present state of the Jews.

# YOUNG CHARACTERS IN HISTORY.

BY PROFESSOR WILLARD DONE, PRESIDENT OF THE LATTER-DAY  
SAINTS' COLLEGE, SALT LAKE CITY.

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## II.

### NAPOLEON BONAPARTE.

#### I.

The prodigy of history, the Ishmaelite of rulers, "his hand against every man and every man's hand against him."

This is the key of his character. In youth as in manhood, in school-days as on the throne, he was always the same—strong, petulant, self-willed, solitary. No warmth of love could thaw the icy reserve of his selfishness, no fire of friendship melt the iron of his ambition. Whenever his genius blazed forth, it was only to scorch the wings of his poor, moth-like friends and enemies; and falling governmental systems but added fuel to the flame. It was a fire which burned, but failed to warm, a blaze which attracted, only to destroy. Self-centered, he looked with calm indifference on the fortunes or the misfortunes of others, measuring their importance only by their influence on his career. In the light of this estimate of his character, and with a preliminary knowledge of his overpowering genius and ability, we can read aright the history of his youth.

Napoleon Bonaparte sprang from the poor gentility at the time when that class counted for very little in the economy of European politics. Furthermore, he was by birth a foreigner, in part, to France, the nation under whose care his youth was spent.

Poverty added its heavy load to the burdens placed upon him by birth, and every misfortune gave rise to a real or fancied grudge against his associates. A butt of ridicule to his companions, he paid them back with scorn, and in his taciturnity he fancied that the world was at enmity with him and his cherished hopes.

Pride was also a factor in the formation of his early career, and the pride of the poor is a power, compared with which the pride of wealth is a pigmy of weakness.

His early training had a great effect on his youthful character. His father was one of those well-meaning, weak, vapid characters, who vacillate from one magnetic pole of thought and action to another, and are unfortunate at both; but his mother was a woman of integrity and practical sense; and most of the forming that his character acquired, may be said to have come from her. For the rest, it grew in response to his environments. His mother subjected him to sound discipline which subsequently impressed itself so strongly in his contact with men, and was one key to his power over them. The rigor of his early education is accountable for many of the peculiarities manifested in his adult life.

When a boy of ten he was placed in a military school at Brienne, and here he commenced to endure the taunts and ridicule which such an uncouth, unpopular person would naturally excite. A pen picture of the boy during his first few years at the school, would be interesting, could it be correctly drawn. His complexion was sallow and dull. His hair black and stiff like an Indian's, and hung in unkempt confusion. His figure was slight, almost to meagreness, and his limbs, clad in the light leggings appropriate to his age, deserved the appellation of "spindles." There was practically no expression in his face; his eyes were dull and devoid of lustre. His manner at that time would have impressed no one save with its utter absence of distinction.

To cap the climax, and to give his mischievous companions further grounds for ridicule, he spoke French with a strong Italian accent: as if this were not enough, (and his companions were not sparing in their ridicule of his personal

peculiarities) his birthplace, Corsica, was an object of their derision. He resented this even more than their personal taunts, for at that time, his one consuming ambition was to set Corsica free from the tyranny of the French.

This smoldering fire of feeling manifested itself occasionally in sudden flashes of indignation. One incident of this kind is worthy of mention. While he was attending the school at Brienne, he came in daily contact with the spirit and genius of the French, whom he regarded as the enemies of his native Corsica. Despising them with all his heart, and stung by his own imaginary wrongs, he wandered through the building, and entered a room where a portrait of Choiseul was displayed. This man Napoleon regarded as the worst of Corsica's enemies. At sight of the portrait all the bitterness of the ten-year-old boy's heart was awakened, and he broke forth into bitter revilings against Choiseul in particular and the French in general. His dramatic attitude—his fist clinched and extended toward the portrait, and his thin body erect and rigid, his shrill voice, piping in childish treble, and resounding through the rooms, made an impression both ludicrous and exasperating to those who saw and heard him. The punishment they inflicted upon him served only to increase his rebellious disposition.

Concerning Napoleon at this period, Prof. Sloane says: "Dark, solitary and untrained, the new scholar assumed the indifference of wounded vanity, despised all pastimes and found delight either in books or in scornful exasperation of his comrades when compelled to associate with them. There were quarrels and bitter fights, in which the Ishmaelite's hand was against every other. Sometimes in a kind of frenzy he inflicted serious wounds on his fellow students. At length even the teachers mocked him, and deprived him of his position as captain in the school battalion. The climax of the miserable business was reached when to a taunt that his ancestry was nothing, his father a wretched tepstaff, Napoleon replied by challenging his tormentor to fight a duel. For this offense he was put in confinement, while the instigator went unpunished.

What wonder is it that solitary musings and moody

silence should characterize the years of his further stay at Brienne? In a quiet nook he fortified himself against his schoolmates, resenting most savagely all attempts to intrude upon him, and then he spent hours poring over books, and pensively musing on his wrongs and difficulties. What schemes and plans for the future developed in his mind while he was isolated from his companions, and ostracised, in a way, from their society, it is impossible to say. But there is no doubt that much of the taciturnity and the enmity towards men which marked his later life, developed during this important period. It may also be that a hatred for the French and for French institutions arose within him, through the enmity he felt for the French who tormented him. It seems almost a case of retribution that he should become at a subsequent time, the arbiter of France's destiny, the absolute commander of her armies (including the boys who ridiculed him in youth), and, in a manner, the scourge of his adopted country.

From one standpoint, however, he was benefited by this enforced seclusion from the companionship of the boys of his age. While it developed moodiness and taciturnity it also enabled him to make rapid progress in his studies, and he soon began to attract the attention of his superiors by the great intellectual qualities which afterward distinguished him. This enforced training developed another of the masterful qualities which remained with him through life and became stronger each year,—his wonderful self-reliance. As a boy he became equally independent of the good will and the enmity of his companions. He was neither to be assisted in his career by the one, nor deterred by the other. Regardless of the wishes of friends and foes alike, he learned to go on in his work as if the fates impelled him; he came to regard himself, in a word, as "the man of destiny." That it is never right or expedient to become oblivious, or even unmindful of the wishes and interests of others, goes without saying. Such a condition may enable a man to gain his end quickly and thoroughly and may assist him in accomplishing any ambitious purpose, but it will never yield him true and perfect satisfaction. An admirable quality in its way, self-reliance must be coupled with a proper regard for others, before it can accom-

plish its legitimate ends. From regarding his companions in youth as his enemies, it was a natural step for him to regard them as his tools and as sacrifices to his ambition when his power over them was established, and this step was taken. Men and governmental systems became in his estimation merely the instruments of his self-centered ambition, to be disposed of, as Wendell Phillips so well expressed it, "like the titular dignitaries of the chess-board." Indeed, this thought was expressed by Napoleon himself in a manner so striking as to show clearly his estimate of the value of men, as compared with his own schemes of conquest.

It was after one of the most bloody battles in the Napoleonic wars. Napoleon conqueror had been victorious in the battle, and, in company with one of his officers, was inspecting the battle-field in order to estimate more accurately the fruits of his victory. The officer was affected by the scene of desolation and death, and turning his tearful eyes towards the victor, he exclaimed, "Sire, how many gallant fellows have lost their lives today!" "True," said the conqueror, "but if one wants an omelet one must break a few eggs." I cannot avoid contrasting this careless, heartless expression with the pathetic incident in Washington's life, when he was moved to tearful prayers at seeing the sufferings of his officers and men at Valley Forge. We feel that conquests accomplished by the means Napoleon employed, do not deserve to be permanent.

# STATEHOOD AND HOW IT WAS ACHIEVED.

BY HON. WM. H. KING, UTAH'S REPRESENTATIVE IN CONGRESS.

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## III.

Utah was further dismembered by the organization of the Territory of Nevada. Agitators, and opponents of the people of Utah advocated its annexation to Nevada, after the latter's weakness became apparent. The scheme, if successful, would have been the most perfect example of the "tail wagging the dog." In 1867 further effort was made to secure statehood for "Deseret." A special election was ordered by the legislature, and upon a day designated, a constitution for the proposed state was adopted by a vote of nearly 16,000. Delegate Hooper was also elected representative to congress from the proposed state. He presented the constitution to congress, and in the same year introduced a bill providing for Utah's admission into the union, but no consideration was given the measure by congress. That body, however, was the theatre of numerous efforts to abridge the rights of the Mormon people. Both in the house and senate various measures were introduced from time to time looking to the disfranchisement of the Mormon people, and to their utter deprivation of political liberty and participation in the local concerns of their territory.

On the 7th day of October, 1869, leading citizens from all parts of Utah convened at Salt Lake City for the purpose of memorializing congress against threatened legislation, and to confer statehood upon a people in every way qualified for its enjoyment. At the meeting a strong memorial was presented and adopted. It was also in the nature of a protest against

the wrongs political and otherwise to which the people had been subjected; it also contained a recitation of the efforts made to secure statehood, and earnestly appealed "to the senate and house of representatives for a dispassionate and unprejudiced consideration of our claims for admission into the union upon an equal footing with other states." Congress was silent in the face of this solemn, and, indeed, pathetic appeal.

In the meantime the territory was being rapidly developed; its population was increasing; its mineral and agricultural resources discovered and utilized; and its productive capacity demonstrated. While its growth was phenomenal, its progress was stable and permanent. No colony ever had a greater leader. While Brigham Young lived and planned in the present, he was prophetic, and built and provided for the future. He was surrounded by great men; and their interest in Utah's people, in the advancement of the territory, and their solicitude for its future welfare largely accounted for the prosperity of the people. But across the path of Utah's progress came a cloud. Without pausing to consider the causes or to indicate which party was at fault, it is sufficient to say that animosities existed between members of the dominant church and those who were not its adherents. While the refusal of congress to confer statehood prior to the year 1869 cannot be predicated upon opposition from any portion of the people of Utah, I think it can be safely said that the denial of statehood for nearly a quarter of a century thereafter, was based largely upon the opposition thereto from some of the residents of Utah. At any rate the charges of disloyalty preferred, and the representations of the incapacity of the people for self government, afforded a pretext for the press and pulpit through the land to denounce the Mormon people, and also an excuse to the national legislature for a continuation of the territorial system. In 1870 the elements opposed to statehood were crystalized into an organization known as the "Liberal Party." This was followed by a union of the Mormons and their sympathizers in the formation of the "People's Party." For more than two decades thereafter the political history of Utah is the history of these



parties. The supporters of each felt, no doubt, that the existence of such parties was an anomaly, and many hoped for the dawn of that day when the people could align themselves with the great national political organizations. In a government such as ours a political party should not be the outgrowth of religious controversies, nor should parties be formed to promote or overthrow or control religious thought. Freedom of thought and religious liberty are the birth-right of Americans; and there is no freedom where they are denied or abridged. Political parties are necessities. If all the political truths and the principles which would produce perfection in human government were embodied in one political creed, and the entire community gave allegiance to the party pledged to its enforcement, in time, owing to the weakness of man and his disposition to become oppressive, evils, corruption and tyranny would arise, so that to redress the wrongs then entrenched, an opposition would be organized, either peaceably or by revolution, and a new party formed. Sincere, aggressive, watchful parties, courageously battling for the supremacy of those principles conceived to be necessary to the attainment of the best government, will produce the highest form of government, will produce the highest type of citizenship and result in the highest form of government. In a free government no party can long remain in power when it becomes corrupt or infringes the rights of the people. The question as to the limitations to be placed upon governments, the construction of the fundamental law or constitution, the determination of true functions of government of necessity must occasion honest differences, and these differences will be the basis of party organizations. Religious controversies should not be the foundation of political parties. Of course when political parties invade the domain of conscience or religious thought, they should be rebuked, and new alignments for that purpose may be necessary.

## EDITOR'S TABLE.

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### THE SUCCESS OF THE ERA.

The enlargement of the ERA from a sixty-four to an eighty page magazine will be permanent. It was with some hesitation that the management enlarged the last number, and expressed the hope that it might become permanent; but such has been the response to the appeal made to those interested in the success of the ERA that we feel justified now in saying that the enlargement will be permanent.

It is gratifying to be able to say this because it means that we shall not only do all that we contemplated when the ERA was begun, but more. We shall publish a larger and better magazine than was promised by our prospectus used in the preliminary canvass. And though this enlargement materially increases our expenses, we shall be able to carry it successfully if our friends continue their efforts to assist us in the work.

That the spirit in which the ERA is received, may be known, and how its enlargement is regarded, and its missionary rate appreciated, we take the liberty of quoting a few of the many expressions of appreciation that have come to us from our correspondents. Brother Oleen N. Stohl, Superintendent of the Y. M. M. I. A. of Box Elder stake, writes:

Number two of Vol. I. IMPROVEMENT ERA received this morning. Allow me to congratulate the editors and managers of the ERA in getting out so promptly, what I am pleased to speak of to my young brethren as a first class magazine in every particular. I feel confident that I make no mistake when I say it has come to stay. It will only be a short time until the officers and members of the improvement associations will feel that they cannot make real success in mutual improvement without it. In visiting the associations in various parts of this stake during this season's work, I have

urged upon the officers and members to subscribe for the ERA. This morning, after glancing over the magazine, I resolved that I would make the labor of getting subscribers for the ERA an individual work as well as a labor connected with my calling as superintendent. I got out and instead of getting one subscriber, as suggested, I succeeded in getting four. I shall not give up the labor. The cause is a worthy one and I shall do what I can to further its interests.

Brother Wm. O. Lee, one of the assistant superintendents in Davis stake, writes of the missionary rate and the ERA as follows:

It will be both a good thing for the missionaries and for the ERA, the making of that price [one dollar] to send away; and if the missionaries will scatter the ERA in their fields of labor instead of bringing them home to be bound, I'll warrant you will receive many a subscription from abroad. I imagine I see great things in store for the ERA, if the editors are not overburdened with other duties. Success to you and the ERA.

Brother James H. Hart, of Bear Lake stake, and one of the counselors in the presidency of that stake, after inclosing his subscription for the ERA, says:

I am very much pleased with the two numbers already received. I have no doubt that it will become very popular among the youth, and the more aged of the people. I have eulogized it publicly on several occasions both in this county and in Rich county, Utah. Wishing it all the success that its originators desire, I am, etc.

Elder A. P. Kesler, the president of the Eastern States mission, writing under date of November 25th, before he knew of the intention to enlarge the ERA, or that a one dollar rate would be made to missionaries, wrote as follows:

I received the ERAS O. K., and I am certainly delighted to know that we have at last a magazine of that sort. It is a splendid thing for our elders, just what we have needed for a long time. I have endorsed its use to our elders, and many of them will subscribe. I could have sent you a dozen names of our brethren who will take it, but I thought it best to let them do the business themselves. The IMPROVEMENT ERA will be gratefully received by nearly all of us.

That the success of the ERA in starting with so large a circulation is phenomenal, will appear from the following circumstance:

When the ERA management made application at the post office in Salt Lake City for the admission of the magazine to

the mails as second class matter, or pound rates, the statement was made that the circulation was 2,000 at that time, Nov. 1st. A few weeks later the postmaster requested the assistant business manager to call upon him in relation to a letter he had received from the third assistant postmaster general at Washington. Upon calling on the postmaster he was informed that the third assistant desired to have the statement in regard to the subscription list of the ERA verified. The postmaster at Salt Lake stated that they could not understand at Washington, how a magazine could start out in this country with a subscription list of 2,000, as usually magazines commenced with a circulation of a few hundred only.

Had it been known by the post office officials in Washington that the ERA had started without one dollar of capital; that not one dollar of indebtedness had been incurred in launching this enterprise, their astonishment would no doubt have been increased considerably. But however great their astonishment may be such are the facts in the case.

We refer to these matters not for the purpose of gratifying any feelings of vanity—though we do not hesitate to say that the publishers have a reasonable pride in the success with which the ERA is meeting, and that pride will, we have no doubt, be shared by the young men of the Church of Jesus Christ of Latter-day Saints, whose response to the call to bring into existence an organ of the improvement associations has been at once so prompt and liberal; and made possible this success. We do not refer to this success, we repeat, to gratify any feelings of vanity, but we refer to it in order to call the attention of our young brethren to what they can accomplish—the power within their hands—when they unite for the accomplishment of any purpose; and we want the success that is attending our united efforts in this present enterprise to be both an inspiration and an assurance of success for future undertakings.

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### FREE ERAS FOR MISSIONARIES.

When the publishers of the ERA concluded to make a one dollar subscription rate to missionaries, as soon as it be-

gan to be known, it was at once pronounced a good thing, a proper thing to do, the missionaries would now be able to subscribe for the ERA and in the magazine would have an efficient helper in their work; and at the same time—and this is important, since most of them are members of the improvement association—they would keep imbued and in touch with the spirit of mutual improvement work going on at home; and would be prepared to join right in that work when they returned home. But it was the purpose of the management of the ERA to do something more than make it easy for the missionaries themselves to subscribe, it was decided to do very much towards sending the magazine to our brethren in the missionary field free; and therefore we invited all who desired to join us in this good work to do so. Such has been the response to that invitation that we are able to say now that we are sending to the elders in various missionary fields SIX HUNDREDS COPIES OF THE ERA FREE FOR ONE YEAR. That is what we are doing now, and we are confident that we shall do more than this in a few weeks. Six hundred copies of the ERA free to missionaries! But there is no reason why that should not be increased to one thousand, and we have faith to believe that our free list to the missionaries will be increased to that number before long. The magazine will be distributed in the several missions in proportion to the number of elders traveling in each.

Residents of Utah having relatives and friends living abroad should also remember that the ERA can be mailed from this office to such parties at the same rates allowed missionaries.

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### BEST THOUGHT SYMPOSIUM.

In the February number of the ERA, we desire to open a "Best Thought Symposium." That is, we invite all who have promised to contribute to our pages, and all officers and members of the associations, to give us their very best thought in a few words, in no case to exceed one hundred words. The writers are requested to confine themselves strictly to one idea, to one thought, and to put that in clear, terse language. In

order that there may be no misunderstanding as to what we want, we give an example or two of single thoughts from good writers, this, for example, from Swift:

I never wonder to see men wicked, but I often wonder to see them not ashamed.

And again, from the same writer:

When I am reading a book, whether wise or silly, it seems to me to be alive and talking to me.

And this as an example of one of greater length:

The common fluency of speech in many men, and most women, is owing to a scarcity of matter, and a scarcity of words; for whoever is a master of language, and hath a mind full of ideas, will be apt in speaking to hesitate upon the choice of both; whereas common speakers have only one set of ideas, and one set of words to clothe them in; and these are always ready at the mouth; so people come faster out of church when it is almost empty, than when a crowd is at the door.

The "Best Thoughts" must be original, we want them to be indeed *yours*, expressed in your language. Nothing more will be necessary than the "thought," signed by the writer with his address accompanying it. In order to be in time for publication in the February number, it will be necessary for copy to be in the hands of the editor by the tenth of January; but as we shall run the symposium through two numbers of the magazine, all contributions will receive careful attention that come to hand later than that date; and all suitable "thoughts" will be published. But we would like to receive as many responses to this invitation as possible during January. The contributors are not limited to any subject; just give us your best thought on any subject, and use any number of words within the limit of one hundred.

We especially call the attention of the presidents of associations to this matter, and ask them to invite their members to participate in this exercise, as surely nothing can be more conducive to improvement than the expression and interchange of thought.

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#### NEBUCHADNEZZAR'S DREAM.

A gentleman from Alabama asks us several questions concerning the dream of King Nebuchadnezzar, interpreted by

Daniel the prophet. Both the dream and the interpretations are recorded in the second chapter of Daniel's prophecy. The questions bear chiefly on the interpretation of the dream, and more especially on that part which relates to the kingdoms represented by the feet and toes of the image. The treatment of the subject will require a brief statement of the dream itself. King Nebuchadnezzar saw a great image, whose brightness was excellent, whose form was terrible. The head of the image was of gold, his breast and arms of silver, the body and thighs of brass, the legs of iron, and the feet and the toes part of iron and part of clay. The king also saw a little stone cut out of the mountain without hands, that smote the image upon the feet, and broke it to pieces—ground it to powder, in fact, until it became like the chaff of the summer thrashingfloors, and the winds of heaven carried it away, that no place was found for it; but the stone, which smote the image, became a great mountain and filled the whole earth.

This very remarkable dream is regarded as a prophetic history of the rise and fall of the great political powers that should dominate the destiny of the world from the time it was given until the time of the setting up of the kingdom of God on earth. We learn from the interpretation given by the prophet Daniel that the Babylonian kingdom, with Nebuchadnezzar as its king, was represented in the image as the head of gold: that kingdom existed in the fifth and sixth centuries, B. C. The Babylonian kingdom was succeeded by the kingdom of the Medes and Persians, represented in the image by the chest and arms of silver; and was the dominating political power from about 538 B. C., to 331 B. C. It was succeeded as a dominant power by the Macedonian empire, represented in the image by the body and thighs of brass, and existed from 331 B. C., to 161 B. C. This great power was succeeded by the Roman Empire, represented in the image in question by the legs of iron; and ruled the destinies of the world from the fall of the Macedonian empire to the close of the fourth century, A. D. The Roman Empire was succeeded by the modern kingdoms of the world, represented in the great image of the dream by the feet and toes, consisting partly of

iron and partly of clay, the striking peculiarity of which kingdoms was to be that they would not "cleave one to another, even as iron is not mixed with clay." "And in the days of these kings," the God of heaven is to set up his kingdom, which is never to be destroyed, nor given to another people than those to whom it is first given. This kingdom is represented in the dream of the Babylonian king by the little stone cut out of the mountain without hands, which destroys the other kingdoms and fills the whole earth.

In the interpretation usually given by Christian writers to this wonderful revelation of the rise and fall of the great kingdoms of the world, they insist on considering that part of the dream which relates to the setting up of the kingdom of God, as taking place when Jesus of Nazareth established his Church among men by the preaching of the gospel. Against this contention an insurmountable obstacle presents itself. The fact that the church of Christ was not set up in the days of the kings represented in the feet and toes of the image. On the contrary, the Messiah established his church at the time when the kingdom represented by the legs of iron, that is, the Roman empire, was in full power—nay, when it was at the full height of its power; and not in the days of the kings represented by the feet and toes of the image. It is evident, then, that this part of the great prophecy was not fulfilled in the founding of the church of Christ in Palestine, nineteen centuries ago; but its fulfillment was reserved for some later time, in the days of the kingdoms that succeeded the Roman empire. Moreover, it is to be a peculiarity of this kingdom of God, spoken of in the dream, that when it is established among men, it "shall never be destroyed; and the kingdom shall not be left to other people." These terms of the prophecy were not fulfilled in that institution founded by the personal ministry of Christ. He himself said to the Jews: "Therefore say I unto you, *the kingdom of God shall be taken from among you, and given to a nation bringing forth the fruits thereof*,"\* and accordingly the institution founded by the personal ministry of Jesus was taken from the Jews and given to the Gentiles—another evidence that the kingdom of God spoken of by Daniel was not

\*Matt. XXI: 43.



set up in the days of Messiah's personal ministry in Judea.

Among those who take this latter view of the case are some who think that the terms of the prophecy require that the old Roman empire should be broken up into exactly ten kingdoms, to correspond with the ten toes of the image. Some of the later sects have taken this view in order, apparently, to justify their own existence; and have attempted to show just when the Roman empire was divided into ten kingdoms. In some instances, too, it may be that elders of the Church of Jesus Christ have attempted to argue in the same way. The writer, however, has never yet seen any argument on those lines that seemed to him conclusive. And then if the feet and toes of the image are to represent the exact number of kingdoms the state preceding them is to be broken up into, would not the theory demand twelve kingdoms instead of ten, since there are the two feet as well as the ten toes to account for? But all this speculation about the division of the Roman empire into exactly ten kingdoms is unnecessary, as the kingdoms that arose from the ruins of that empire are represented by the separate pieces of iron and of clay in the feet and toes of the image, rather than by the ten toes and two feet. It is to be observed that in the other kingdoms represented in the image the members of the parts of the body are not made to stand for the subdivisions of the respective kingdoms; take, for example, the kingdom of the Medes and Persians, generally conceded to be represented in the image by the arms and chest of silver; nobody insists that you must find ten subdivisions in that kingdom to correspond to the number of fingers of the hands of the image. Why then should such an explanation be required in the case of the kingdoms represented by the iron and clay in the feet and toes of the image?

It was upon this point that our correspondent's chief question was asked; namely, when was the Roman empire divided into ten kingdoms, and was the kingdom of God then established? The answer to the question is to deny the necessity for maintaining that the terms of the prophecy require that the Roman empire, represented by the legs of iron in the image, must be broken up into just ten or even twelve,

or any special number of kingdoms; and affirm that the kingdoms that succeed the great empire of Rome are represented by the pieces of iron and pieces of clay that will not adhere together. With this interpretation one is under no obligation to prove that the old empire of Rome was divided into exactly ten, or any other number of kingdoms. The kingdoms may be ten or fifty or a hundred, we do not know; for we do not know now many pieces of iron or pieces of clay were in the feet and toes of the image; and it does not matter. We do know that the great characteristic of those kingdoms shall be a broken, disunited condition: for "as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken. And whereas thou sawest iron mixed with miry clay, *they* (i. e. these kingdoms or fragments of the old Roman empire)—*they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay.*"\* This mingling themselves with the seed of men in a vain attempt at uniting the kingdoms, can have allusion to no other thing than to the custom of the modern kingdoms of Europe marrying and inter-marrying in their royal families, in the vain effort to so unite the interests of their kingdoms that they may not be at enmity one towards the other. But for all their mingling "with the seed of men," they do not "cleave one to another, even as iron is not mixed with clay." But we have the word of God for it that there shall arise in the days of these kings a kingdom that shall be united—one that shall never be destroyed—"and the kingdom shall not be left to other people, but it shall break in pieces and consume" all the kingdoms that preceded it, "and it shall stand forever; \* \* \* and the dream is certain, and the interpretation thereof sure."

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#### NOTES ON THE PRESIDENT'S MESSAGE.

As was to be expected the three main items in President McKinley's message to congress, under date of December the 6th, were the Currency Question, Our Relations with Spain

\*Dan.II. 42, 43.

over the Cuban Difficulties, and the Annexation of Hawaii. Of course the views in regard to the message will be as various as the principles or prejudices of those who express them. There will be rank partisans who will disagree with the views of the president, for no other reason that they are set forth by one of opposite political faith to their own; and others, with no more reason, will approve them because they are the utterances of the president elected by the party of which they are members. But leaving on one side these extremists, we take it that the president's message will in several particulars be a good deal of a disappointment to very many people; and in nothing more especially than in respect of these very prominent questions we have named.

On the currency question the president may be said to re-affirm the intention of the government to keep all kinds of our very many kinds of currency at par with gold, by making it redeemable in gold on demand. But he calls attention to the disadvantage at which the government is placed by reason of this supposed duty which devolves upon it; and makes several recommendations by which he hopes it may escape from the difficulties involved in this policy. In the event of the policy of the recent past being continued—the policy of keeping up the gold reserve of the treasury by selling interest-bearing bonds when it becomes depleted—the president recommends that the secretary of the treasury be given the power to sell bonds at long or short periods bearing a less rate of interest than is now authorized by law. He further recommends that as soon as the receipts of the government are quite sufficient to pay all the expenses of the government, that United States notes when presented for redemption in gold, and are redeemed in gold, such notes shall be kept and set apart and only paid out in exchange for gold. In other words the president recommends in this gradual manner the retirement of the paper currency of the country. He so far endorses the plan of Secretary Gage for the reform of the currency as to recommend it to the consideration of congress; and especially concurs in so much of the secretary's plan as recommends that national banks be allowed to issue notes to the face value of the bonds which they have deposited for

circulation; that the tax on circulating notes secured by the deposit of the above mentioned bonds be reduced to one-half of one per cent per annum; that authority be given for the establishment of national banks with a minimum capital of \$25,000, and that the issue of national bank notes be restricted to the denomination of ten dollars. This, with a vaguely expressed hope that something may yet come of efforts to secure the assistance of other nations in bringing about a recognition of both gold and silver as money, upon such terms as will secure the use of both metals upon a basis which shall work no injuries to any class of our citizens, may be said to be the sum of the president's recommendations on the currency question.

The free silver advocates of the country will, of course, be in disagreement with the recommendations, and it will be questionable if the pronounced gold advocates will be entirely satisfied with the absence of a direct declaration in favor of the single gold standard, while the faintly expressed hope that something may yet be done in recognition of silver as a money metal, through the means of international agreement, will come to be looked upon as a half-regretful glance towards the advocates of bimetallism with whom at one time the president was suspected of being inclined to flirt.

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The views of the president in relation to Cuba are, perhaps, the only ones that could now be expressed on that subject by the president of the United States, namely: Let us wait. Spain has announced a new Cuban policy, and has placed its administration under new officers, of more humane disposition than those who lately managed Spain's affairs in Cuba. Under these circumstances, in substance says President McKinley, we should wait patiently to see what effect this new policy of reconciliation, together with the offer of a liberal measure of home rule for the island, will have upon the insurgent Cubans; for, after all, the main thing to be achieved in any intervention the United States might finally make, is securing the contentment of the inhabitants of that now unhappy island. That the policy heretofore pursued by the

United States in regard to Cuba has been altogether unworthy of our nation can scarcely admit of question. That the United States long ago, in the name of humanity, should have intervened in Cuban affairs seems to us to have been the plain duty of our government. We say nothing of our own well-nigh ruined commerce with this "Gem of the Antilles;" nor anything of the destruction of the property belonging to American citizens in Cuba; nor of outrages perpetrated upon American citizens, for which no indemnity that Spain can pay, will wholly compensate. All this may be set on one side, and there still remains sufficient grounds for the just interference of our nation on the score of humanitarian considerations. It has long been a political maxim that where a nation can rule only as she destroys, she ought not to be permitted to rule; and that this is the case with Spain in Cuba has been abundantly proven in the past two years of war—to say nothing of the experience of the last thirty years, half of which time has been spent in open war in that island. The barbarous cruelties practiced by late Captain-General Weyler, so repugnant to the usages of civilized warfare, would have justified American intervention any time within the past eighteen months. But those cruelties did not awaken our government to intervention; the administration in Spain, under which they were perpetrated, was succeeded by one pledged to a new policy, a policy of reconciliation through the concession of autonomy to Cuba, but maintaining Spanish sovereignty in the island. Under these circumstances and at this particular juncture there is nothing to do but wait, as the president counsels, until the effect of this new policy shall be known. But this new condition that has arisen in the affairs of Cuba—of which we make bold to predict failure—will never excuse the tardiness of our government's movements in this matter, neither under the present nor the late administration.

President McKinley quotes extensively from the message of the late president U. S. Grant, on Cuban affairs, sent to congress in December, 1875, when what has come to be known in Cuban history as the Ten Year's War was raging. President Grant then in effect counseled a conservative course, and a policy of non-intervention; and President McKinley

quotes the language of this idolized American, evidently for the purpose of excusing his own administration for its vigorless course. President McKinley, however, ought to remember that the world "do move," and has moved during the last twenty-two years; and that this present revolt in Cuba, following so closely upon the heels of the one scarcely subdued by ten years of war, gives another, and we think final, proof of Spain's inability to govern Cuba; and hence the conservatism of President Grant, in 1875, is not in place in 1897. In this attempt to cover himself with the policy cloak of a popular president who preceded him, as in the faintly expressed hope that something may yet come of negotiations with other nations concerning the establishment of bimetalism, the president exhibits the traits of the politician, rather than the characteristics of the statesman.

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The president plainly urges the annexation of the Hawaiian Islands; and in spite of all that may be urged against it, this appears to be the only policy that can be pursued in respect of those islands. Fate seems to have seized the helm of the destiny of the Hawaiian Islands, and directs their incorporation as an integral part of the United States. We say this because we believe the existence of those islands either as an independent monarchy or an independent republic is now out of the question, the possibility of it has passed away; and concerning them it has become a plain and inevitable question of annexation to some one of several great powers—Germany, England, Japan or the United States. And in the presence of such an issue as this there is but one conclusion—annexation to the United States. The preponderance of American interests in the islands demands it. The ever increasing importance of our Pacific commerce demands it. The future power which our nation by the very force of events will be compelled to exercise in the Pacific demands it; and in response to all these demands the only course for our government is to annex the Hawaiian Islands; and this as much in the interest of the native inhabitants of those islands as in the interests of American citizens, and the influence of the United States in the Pacific. For if not annexed to the United States and guaranteed the rights of American citizenship, by which they will obtain some measure of control of their local government, the native people will become the prey of adventurers who will rule over and oppress them in the event of a continuation of a precarious independence; and they would become but colonial vassals in the event of annexation to any other nation.

## OUR WORK.

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### NAPOLEON ON THE CHARACTER OF CHRIST.

As the main subject under consideration in the meetings of the improvement associations during the present season's work is the Life of Jesus, his character and doctrines, anything that throws light upon this subject, or invests it with interest, will assist in the work of the associations. And beyond question the estimation in which that wonderful character which arose in Palestine some nineteen centuries ago, and which ever since has filled the world with wonder and with admiration—the estimation, we say, in which that character has been held by other great characters, will ever be of absorbing interest to those making a study of the life and character of Jesus. And of all great men who have left on record their views of the character of Jesus, those of Napoleon, emperor of the French, will be of greatest interest. Chiefly, perhaps, because these two, Napoleon and Jesus, are most antithetical, both as to career and character, motives and principles. One, the incarnation of force, the other, of love. One sought to influence men by an appeal to their selfish interests, or by playing upon their fears; the other by an appeal to their love, and the manifestation of a solicitude for their eternal welfare. One relied upon the power of the sword, the other upon the power of persuasion. The first founded a kingdom not only of this earth, but one that was supremely of the earth earthy; while the other founded the kingdom of heaven, wherein the law of love shall be supreme. The kingdoms which they founded, no less than their methods and their characters, are antithetical to each other; but the one has passed away while the other remains; and, like him from whom it had its origin, shall never see corruption and never know decay. But opposite as was this earth-monarch, Napoleon, to heaven's King of Kings, and no less unlike Jesus in his principles and character than in the nature of the work he accomplished—it will be of interest to hear what the Infinitely Less says of the Infinitely Greater; and this is what he says:

“From first to last Jesus is the same, always the same—majestic and simple, infinitely severe and infinitely gentle. Throughout a life passed under the public eye, he never gives occasion to find fault. The prudence of his conduct compels our admiration by its union of force and gentleness. Alike in speech and action, he is enlightened, consistent and calm. Sublimity is said to be an attribute of divinity. What name then shall we give

him, in whose character were united every element of the sublime? I know men, and I tell you that Jesus Christ is not a man. Everything in him amazes me. His spirit out-reaches mine, and his will confounds me. Comparison is impossible between him and any other being in the world. He is truly a being by himself. His ideas and his sentiments, the truth that he announces; his manner of convincing; are all beyond humanity, and the natural order of things. His birth and the story of his life; the profoundness of his doctrine, which overturns all difficulties, and is their most complete solution. His gospel, the singularity of his mysterious being; his appearance; his empire; his progress through all centuries and kingdoms—all this is to me a prodigy, an unfathomable mystery. I see nothing here of man. Near as I may approach, closely as I may examine, all remains above my comprehension—great with a greatness that crushes me. It is in vain that I reflect—all remains unaccountable! I defy you to cite another life like that of Christ."

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## USES OF THE IMPROVEMENT FUND.

The following is the body of a note recently received from one of the presidents of an association.

*"It is hard to convince all of the necessity of the Improvement Fund. Please tell us in the next number of the Era for what purposes it is used."*

The Improvement Fund, namely, the sum made up by the payment of fifty cents a year by the members of the associations, was established to meet the expenses, local and general, necessarily attendant upon the work of the associations. Of whatever amount is collected the ward association where it is collected takes out ten per cent of it to pay for fuel and lights; for association minute books, stationery, etc. The balance is sent to the stake treasurer who deducts fifteen per cent of the amount received by him to meet the expenses of the stake superintendency and his board of aids—that is, in supplying stationary, etc., and, where expense is incurred in visiting the various settlements under their jurisdiction, in meeting those expenses, or any other outlay that may legitimately arise in the prosecution of their labors. After these deductions are made by the ward and the stake officers from what is collected, the balance is to be forwarded to the general treasurer of the associations—Wm. S. Burton, Salt Lake City, Utah—who pays it out on the orders of the general superintendency and the general board of assistants, who pass upon every item of expense incurred and make appropriations to cover the same at their regular weekly meetings, which convene on Wednesday evenings. We refer the officers and members of the associations, and especially those who are unconverted to the necessity of the Improvement Fund, to the list of the names of the men who make up this general superintendency and board of assistants, as a guarantee both of the necessity, the wisdom, and the honesty of those expenditures. The names



of the general superintendency and board of assistants will be found in the Manual for 1897, page vii.

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The uses to which the part of the fund which comes to the general treasurer is put are as follows: stationery, the rent of office, the employment of a secretary, all of which are imperative necessities in our work. In addition to this the general superintendency find it necessary to send representatives to various stakes of Zion to assist in carrying on the work they have in hand; usually this representative is a member of the board of assistants, and as it often happens that he has no transportation over the railroads, his traveling expenses have to be paid out of the Improvement Fund, as in all good conscience it cannot be expected that the brethren engaged in this work can give their time to it and in addition to that pay their own traveling expenses. Heretofore the amount collected for this fund has been insufficient to meet the necessary expenditures of the general board, and stakes receiving visitors from headquarters have been under the necessity of paying the traveling expenses of their visitors. This, however, has not been done lately, and we hope the necessity for it will never arise again, but trust that there will be enough means in the treasury to meet such expenses.

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This is what the Improvement Fund is used for now, that is, what little there is of it. If it was more generally paid, so that the general board had it on hand, there is much more that could be done with it. For example, if the means had been on hand in the treasury, tracts and books suitable for free distribution could have been supplied our M. I. Missionaries now traveling among the associations, and these placed in the hands of careless or indifferent young men, so that the written word as well as the oral word could have been employed to bring to pass the conversion of the wayward and indifferent of our youth. O, there are uses enough to which this fund can be applied, and all of which are essential to the full development of our work among the young men of the church.

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*Apropos* these questions about the purposes for which the fund is used, we remember that collection week for this year was the third week in November; and the general conference in July decided that all funds collected this year should be forwarded by the first of January to the general treasurer at Salt Lake City. We call attention to this matter here in order to remind the superintendents of stakes and stake treasurers that the first of January has arrived; and that they should give this matter their immediate attention. Much inconvenience and annoyance has been occasioned by ward and stake treasurers failing to forward promptly the funds they have collected, sometimes holding moneys collected for months without making any report of the same—a mistake, worse than a mistake, positively bad business procedure, which we hope will be avoided during the present year. Presidents of ward associations, as well as superintendents of stakes should see to it that it is not done this year. One of the best lessons in improve-

ment, and probably one of the most needed, is to teach our officers that public business should be discharged with the same promptness, integrity, and carefulness as private business.

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### M. I. A. MISSION WORK.

The missionary work to be carried on among the associations this winter was inaugurated by a number of the young missionaries called to that labor, on the evening of the second of December, at American Fork, Utah county, where public meetings of a very interesting character in the evenings of the remainder of that week, and the Sunday following, were held. Sunday the 5th also witnessed the work extended into the surrounding settlements—into Alpine, Lehi, and Pleasant Grove. In these places the work was continued until the middle of the week, when most of the brethren were sent out to new fields of labor. Elder Frank Y. Taylor went into Weber stake to take charge of the work in that county, where a number of elders had been sent to meet him and labor under his direction. Elder Edward Clyde of Heber City, Wasatch county, was appointed to take charge of the work in Juab and Millard stakes. Elder Charles A. Welch was appointed to direct the elders appointed to labor in Sanpete stake. And Elder Heber Jex, of Spanish Fork, was subsequently sent into Beaver county to take charge of the work there. While Elders G. A. Iverson, of Manti, and Charles Alleman, of Springville, remained in Utah county to carry on the work there under the direction of Elder Able J. Evans, who has been appointed to direct the movements of the elders who have been and who may hereafter be appointed to travel in Utah county. Since these brethren have gone to their respective fields, several of them have made reports of the most encouraging character, in which they say that large additions are being made to the associations where their work is being carried on. They also report that they are kindly received by the saints, who welcome them to their homes and assist them in their efforts to come in contact with those who, heretofore, have manifested but little interest in mutual improvement work. The local authorities of the wards are also taking an interest in the work of the M. I. Missionaries, and are granting them every opportunity to hold public meetings. On every hand the prospect seems bright for a united effort in awakening a renewed interest in the great work that the Mutual Improvement Associations have in hand; for everywhere the missionary brethren are being made welcome and assisted in their efforts to arouse our youth to a deeper sense of their opportunities, their great privileges, and grave responsibilities.

## EVENTS OF THE MONTH

BY THOMAS HULL, SECRETARY OF THE GENERAL BOARD Y. M. M. I. A.

*November 21st:* An important congress of the Methodist Episcopal Church opens in Pittsburg, Pa. \* \* \* A great fire broke out in Melbourne, Australia. It is estimated the loss will reach one million pounds (\$5,000,000). \* \* \* Dreadful suffering continues in Cuba among the reconcentrados

*22nd:* A sensation is created in the Methodist Episcopal Conference, at Pittsburg, by the reading of a paper by E. G. Conklin on "Evolution and Revelation," in which he maintains the doctrine of evolution as opposed to that of special creation; evolution was not popular in the congress. \* \* \* Advices from Havana, state that General Panda has left that city to take charge of the campaign against the Cuban insurgents. He has instructions from Captain General Blanco to treat with the Cubans for peace. He is sending emissaries among the insurgents with that object in view.

*23rd:* In a report based on the request of the German Government as to what has been the experience of the U. S. Government with women employes, First Assistant Postmaster General Heath says: There are 7,670 women postmasters and 8,000 women who have taken the oath of office to qualify for conducting the business of postoffices. The same salary is paid them as to men for the same class of work, and ranges from \$240 to \$1,800 per annum. \* \* \* Mr. and Mrs. Gladstone arrived in London, England, on their way to Cannes, France. \* \* \* "An exceptionally competent friend" of the Vienna correspondent of the London Times, expresses the opinion that the trade barrier between Europe and America suggested by Count Goluchowsky, since the rejection of the proposals of the Wolcott monetary commission, are likely to be forestalled by a monetary barrier raised by America, and further predicts "the adoption of the silver dollar as the standard coin from the north pole to Patagonia would be a powerful lever in the realization of the Pan-American programme of the politicians of the United States."

*24th:* The Lewisville Evening Journal, says editorially: Much as every true friend of American interest may deprecate it, it may now be regarded as settled that the congressional campaign of next year must be fought out on the lines of 1896. \* \* \* Another disgraceful scene occurs in the lower house of the Austrian Reichsrath (parliament); challenges to fight duels, and abusive language were exchanged on all sides. The disorder was such that the public in the galleries cried shame on the deputies.

*25th:* At a school children's entertainment given in Fillmore, Utah, a foolish panic ensues upon the accidental igniting of a box of tableau powder. Fortunately no serious accident or loss of life occurs. \* \* \* Another disgraceful scene occurs in the Austrian Reichsrath. A railing is erected around the president's chair in order to protect him from the violence of the deputies. \* \* \* Prime Minister Sagasta of Spain has re-

ceived over 100 dispatches asking that the Cuban autonomy scheme be suspended.

26th: Dispatches received in Berlin, Germany, state that a conflict has taken place between the French and British forces in Africa, over the boundary line of the territory of the respective nations. The report is discredited in London and Paris. \* \* \* The riotous proceedings continue in the Austrian Reichsrath. Deputies rush upon the president's desk and destroy the papers there. The president is compelled to flee and the police after compelling the deputies to leave the president's platform form a cordon around it. Several leading deputies are ejected forcibly from the chamber. At night 10,000 people gathered on the streets and threatened the government with revolution and the premier, Count Badeni, with the guillotine.

27th: As a result of the riotous proceedings in the lower house of the Austrian parliament, it is said that the Emperor, Francis Joseph, intends to demand the resignation of the Austrian premier, Count Badeni, and to dissolve the Reichsrath and order new elections. \* \* \* The steamer "Gaelic" from the Orient, which arrived in San Francisco today, brought accounts of the dreadful typhoon which swept over the Phillipine isles on October 6th. Whole towns were swept away and it is estimated that 500 Europeans and 6,000 natives perished.

28th: There is every indication that there will be great suffering for food if not actual starvation, this winter, in the Klondike country. \* \* \* The San Francisco Chronicle says the Chinese government will expend \$40,000 in the erection of a school building and in bringing a corps of teachers from China for the education of the Chinese youth of San Francisco in both English and Chinese branches. \* \* \* The members of the Austrian Cabinet tender their resignations and they are accepted by Emperor Francis Joseph, who intrusted Baron Goutsch with the task of forming a new cabinet.

29th: The worst storm which has visited England for years, prevailed there today. Nearly every coast town has suffered severely and many large vessels and hundreds of small ones have been wrecked.

30th: Silver reaches the highest point in four months. It is quoted at 59½ in New York.

December 1st: A report reaches Havana that General Pando, who was placed in charge of the campaign in Cuba by General Blanco, has been killed in an engagement with insurgents in Santa Clara province.

2nd: Mrs. Nancy Allison McKinley, the aged mother of President McKinley, was stricken with paralysis at an early hour this morning.

3rd: Captain General Blanco asks the Spanish government to furnish him the funds to create a volunteer corps of whites and negroes to reply to the guerrilla tactics of the Cubans by similar warfare; and is confident that by the adoption of such a plan, all except the eastern part of Cuba can be pacified by June next.

4th: According to the report of State Superintendent of Public Instruction, John R. Park, the total school population of Utah is 81,882. There are 41,061 white boys, and 40,627 white girls; while there are 107 colored boys and 77 colored girls of school age. \* \* \* There appears to be great danger of civil war in Austria. The factions there are drawing themselves up almost like contending armies with the Germans on one side and Czechs or Bohemians on the other. The object of the Czechs is to so change the compact between Austria and Hungary, that Bohemia will be on equal footing with the Germans in the national alliance.

5th: Senators Cannon and Rawlins and Congressman King arrive at the capital. \* \* \* The Italian Cabinet has resigned. It is regarded as a political move to make possible the security of a unanimous cabinet by the Marquis di Rudini.

6th: The regular session of congress opens at noon today—President McKinley's first regular message is presented to congress and discusses among other things:

*The financial question*, recommending a revision of the currency, and urges that when government notes are redeemed by gold they shall not be reissued except for gold:

*The Cuban situation*, recommending that Spain be given an opportunity to try her policy of reconciliation in settling Cuban difficulties:

*Hawaii annexation*, which he strongly recommends:

*The Walcott Monetary Commission*, eulogizing the members for their labors:

*Reciprocity treaties*, and hopes that by means of them our commerce may be enlarged:

*International Arbitration*, promising his support to treaties having this object in view:

*The Navy*, recommending the construction of docks on both coasts:

*Conditions in Alaska*, urging the early attention of congress thereto, looking to the securing of civil government there, and recommending that steps be taken for the relief of Dawson City, if conditions there make it necessary:

*Pacific railroads*, reporting the sale of the Union Pacific, and stating that the government will bid for the purchase of the Kansas Pacific. He urges the continued development of the congressional library, the exercise of economy, and concludes with the words—"It is a commanding duty to keep the appropriations within the receipts of the government and thus prevent a deficit." \* \* \* Estimates presented to congress, by Secretary Gage, show that \$462,647,885 will be required for the operation of the several departments of the government for the fiscal year ending June 30th, 1899.

7th: The report of the secretary of the treasury for the fiscal year ending June 25, 1897, shows the receipts of the government to be \$430,387,167.89 and the expenditures \$448,439,622.30; a deficit of \$18,052,454.41.

8th: Representative W. H. King is now of the opinion that until legislation is had by congress as to the style of building to be erected, no steps will be taken by the secretary of the treasury towards the selection of a site for a post office in Salt Lake City. \* \* \* Secretary of the Treasury Gage has submitted to the department of state a report upon filibustering expeditions to Cuba. He shows that out of sixty alleged expeditions, all except six have been frustrated, thirty-three of them by the direct action of the United States, while only four have been frustrated by Spain. He states that if the Spanish patrol had been one half as active as that of the United States, not one man nor one cartridge would have been illicitly landed in Cuba from the United States.

9th: The directors of the postal telegraph, in New York, decided to spend a quarter of a million dollars in the construction of a line to Salt Lake, Butte, Helena and Anaconda.

10th: In an interview with Representative King, Secretary of the Treasury Gage promised to earnestly co-operate with Mr. King in his efforts to obtain an appropriation for the erection of a public building in Salt Lake City. \* \* \* Hon. Wm. J. Bryan arrives in Mexico, and receives a telegram from President Diaz, welcoming him to the country, as soon as he crossed the Rio Grande. \* \* \* The house of representatives today passed the pension appropriation bill without amendments. As passed, the bill involves the expenditure of \$141,263,880 for pensions.

11th: The contracts between the State of Utah and the Lake Bonneville Water and Power company was signed today. The company will build in Millard county, three immense reservoirs and 720 miles of canals

and laterals, and when completed the cost will have reached \$3,100,000. It is said the company will employ, in the construction of this great system of irrigation, from 1,800 to 2,400 men, for a period of eighteen months.

\* \* \* Mrs. Nancy Allison McKinley, mother of President McKinley, died peacefully at a few minutes past 2 o'clock this morning. She had been gradually sinking, day by day, since she was stricken with paralysis ten days ago. She was nearly 90 years of age. The president was at her bedside when she passed away. \* \* \* The commissioners of the District of Columbia have approved Senator Cannon's scheme for a great relief map of the United States.

12th: The Civil Federation of Chicago has issued a call for a conference to be held in New York city on Jan. 14th and 15th, 1898, to consider methods and to discuss the reforms in primary elections and how to get voters to attend the primaries after fair laws are secured. \* \* \* The Marquis di Rudini, who was entrusted, by King Humbert, with the formation of a new cabinet, has reported to the king that he has, so far, failed to accomplish the task.

13th: Hon. Wm. J. Bryan arrived in the City of Mexico and is received with honors. \* \* \* The supreme court of the United States handed down a decision today in the New Mexico case of the Springer Land Association vs. Patrick Ford in which it is held that a mechanic's lien upon an irrigation system applies to the land held under its canals as well as to the irrigation system itself.

14th: The funeral of Mrs. McKinley, mother of the president, took place today; thousands were in attendance. \* \* \* Mr. Bryan addresses the Mexican congress and is received with great enthusiasm. \* \* \* Representative King secures the promise of co-operation from Secretary of the Interior Bliss, in a movement to expedite the opening of the Uintah reservation in Utah.

15th: The National Board of Trade, in session at Washington, D. C., endorses the single gold standard. \* \* \* A box containing explosives and so arranged as to explode upon opening was found today at Casa Neuva, where the United States consulate in Havana is situated.

16th: Senator Hanna and five other senators call upon President McKinley and urge the revision of President Cleveland's orders of last year, by which the civil service regulations were extended. \* \* \* According to advices received by the St. James Gazette, London, the Spanish government is so alarmed at the reception given Gen. Weyler in Madrid, by the populace, that artillery has been posted at concealed points, commanding the main thoroughfares and fears are entertained of a rebellion.


17th: The flattering reports from the new copper mining district in Paradox valley and La Sal mountains in Utah and Colorado, will induce the Rio Grande Western to build a branch line to that section. \* \* \* The National Civil Service Reform League assembled in Cincinnati, Ohio, today elected Carl Schurz president by acclamation. \* \* \* The downfall of the Dole government and the restoration of the Monarchy with Kaiulau, niece of the lately deposed queen, on the throne, under British domination, is the future predicted for Hawaii, by the friends of annexation at Washington. It is reported by the New York Herald's correspondent at Washington that the senate committee on foreign relations have evidence in hand that proves that there is some secret work now going on in this direction. \* \* \* The monetary commission reached the conclusion of its deliberations today, and the chairman, ex-Senator Edmunds, declared the commission adjourned without day. Some slight differences of opinion as to minor details of the report were in evidence to the last, but the report, as it will be signed, is practically unanimous.

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